SANĀTANA-DHARMA

AN ELEMENTARY TEXT BOOK

OF

HINDU RELIGION AND ETHICS

PUBLISHED BY

THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS

1939

SANĀTANA-DHARMA

AN ELEMENTARY TEXT BOOK

OF

HINDU RELIGION AND ETHICS

PUBLISHED BY

THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS

1939

Printed by
C. SUBBARAYUDU
AT THE VASANTA PRESS
ADYAR, MADRAS

सत्यमेव जयते नानृतम् ॥

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ॥

HISTORY

OF THE

SANĀTANA-DHARMA TEXT BOOKS

Compiled from material supplied by Dr Bhagavan Das

THE genesis of the Sanatana dharma Text Books is closely linked with the name of Dr Annie Besant and her co workers Indian and European who founded the Central Hindu College at Benares Dr Annie Besant arrived in India towards the close of 1893 In 1894 95, while she was staying at Benares some citizens (members of The Theosophical Society) placed before her the idea of starting a non official educational institution where the vital defect of the official educational system viz the lack of provision for moral and religious trainings could be made good The first thought was to start a Theosophical College where youths of all religions could be taught the basic principles and eternal

verities of that God Wisdom or Theosophy of all times and religions which formed the common source and heart of the many particular religions founded at various times It soon became evident however that *active co workers and helpers were* available in the requisite numbers from the Hindu fold alone Therefore it was ultimately decided to begin with a Central Hindu institution at Benares the object of which was to give side by side with intellectual instruction and physical training education in religion also on such lines as would help to unify the hundreds of sects into which Hinduism has been split up unhappily during the last ten or twelve centuries

The C H College including a School was accordingly started in a rented house in the heart of the town of Benares on 7th July 1898 with three classes Dr Arthur Richardson was the first Honorary Principal The Memorandum of Association was registered on 7th March 1898 The seven signatories were Annie Besant Upendra Nath Basu Bertram Keightley Govinda Das Bhagavan Das Narendra Nath Mitter and Hirendra Nath Datta

The first two objects of the Association as stated in the Memorandum were as follows

(*a*) To establish educational institutions including boarding houses which shall combine moral

and religious training in accordance with the *Hindu S'astras* with secular education

(*b*) To promote the imparting of similar religious and moral training in other educational institutions

Soon after the institution started functioning the need was felt as was inevitable for proper Text Books on the basis of which systematic instruction could be given in those principles of Hinduism (Sanatana dharma) which may be regarded as common to all its many sects

An Outline of Religious Instruction in accordance with the traditional and universally accepted subdivisions of the Vaidika dharma *viz* Jnana kanda Bhakti kanda and Karma kanda was drawn up by the President and the Secretary and was circulated for six months for amendment and criticism among the members of the Board of Trustees the Managing Committee and a number of learned Hindus The amendments suggested were carefully considered and duly incorporated by the Managing Committee The Board reviewed the whole amended and finally passed the Scheme on Dec 30th 1900 It is printed on pp 52 55 of the second Annual Report of the C H C for the year ending Sep 30th 1900 Its main points are reproduced verbatim in the Foreword and the Contents of *Sanatana dharma an Advanced Text Book of Hindu Religion*

and Ethics, and the text of the book is an amplification of the details

A small sub committee was appointed by the Board, to draw up the Text Book on the lines of the Scheme The Indian members of the sub committee, as well as other learned scholars, supplied Samskrt texts, English translations, and other material Dr Annie Besant drafted the running text of the book in English This was done in two months, middle of May to middle of July, 1901, at S'rī nagar, Kashmir

The third Annual Report of the C H C, for 1901, says (p 8) " After careful consideration and extensive discussion, the Board decided, in December last, on a Scheme for a Text Book of Hinduism, for the purposes of religious instruction This Text Book has since been drawn up, and proof copies of it are now in circulation amongst the members of the Board of Trustees and the Managing Committee, and other learned Hindu friends possessing special knowledge on the subject (A hundred proof-copies were thus circulated) It is hoped that the Text-Book will be finally passed by the Board before very long and thereafter it is believed that not only this College, but many other institutions which wish, and whose circumstances allow them, to follow the example of this College, will find ready provided to their hands, an outline of the basic

principles of religion which all Hindus of whatever special sect will be glad to see in the heads and the hearts of their children

The fourth Annual Report for 1902 (p 6) says The religious instruction began to assume a little more definition in the year of report The Text Book has become a graduated series of three works (1) *An Advanced Text Book of Sanatana dharma* (2) *An Elementary Text Book of Sanatana dharma* and (3) *Sanatana dharma Catechism*

It was stated at the last anniversary that printed proofs of the first were then in circulation The suggestions for additions alterations omissions and improvements that were received were discussed and decided on at eight special meetings of the Board of Trustees and the book as thus finally shaped is now in the press This book is intended for College students After the *Advanced Text Book* was finally passed by the Board an abstract of it was drawn up as an *Elementary Text Book* for the use of the higher and middle school classes The third still smaller abstract in English is in the shape of questions and answers for the use of small boys This has been published and has been greatly appreciated and translations of it authorised by the Committee have already appeared in Hindi Urdu Gujerati Marathi Tamil, Bengali Telugu Malayalam and Sindhi

The fifth Annual Report, for 1903, (pp 13-16) says "In all the classes of the School and the College, the texts were taught with success *In* addition, extra verses and passages were also taught to students and were studied by them with great interest *These extra studies were so regulated as* to make the students familiar, in a general way, with the important authors of Samskrt literature *Verses specially suited for recitation were also dictat*ed and explained to a select number of students All the salient points of religion, given in the *Ramayana*, the *Maha bharata*, and the codes of Manu and others, were explained and illustrated. At the end of the morning lesson, some one student, or a band of them, chants *some stotra* previously learnt for the purpose, and, as different students do this, by turns, day after day, all *of them get some practice in reciting Samskrt verse* properly, half the significance of which is in the proper intonation of the metre In consequence of these lessons in Hindu religion, all students whatever their alternative courses of secular study may be, manage to get some knowledge of Samskrt, as quotations in that language are largely used in the religious Text Books The *Elementary Text-Book* was published in February, and the *Advanced* in July, 1903 Both have been well received by the public, and the *Elementary* has already been

introduced into many schools and colleges in British as well as Indian State territories One more vernacular edition of the Catechism was issued this year viz 3 000 copies of a Canarese translation Another in Urva is now in hand The general impression of the Committee is that *these books have supplied a long felt and urgent want* and they are inclined to agree with the opinion of some sympathisers that they represent in a sense *almost the most important work* of the Central Hindu College Association so far

The eighth Annual Report for 1906 (p 9) says A second edit on of the *Advanced Text Book* making 10 000 has been issued and a third of the *Elementary* making 15 000 is in the press editions (of the latter) in Tamil Bengali Urdu and Kanarese have been issued The *Catechism* runs to 104 000 (in the several languages and editions) The tenth Annual Report for 1907 (p 13) says

A Stotra manjari was compiled mainly of ancient Samskrt Hymns to the Universal Paramatma by the religious lecturers and published by the Board A number of other books were written by Dr Annie Besant and published by the Board to subserve the teaching of the Text Books *e g The Story of the Great War (Mahabharata) Sri Rama candra the Ideal King (Ramayana) Hindu Ideals Children of the Motherland Stories for Young*

Children, etc, All these had good circulation, and some had to be reprinted repeatedly "

At the fourteenth anniversary, held on 7th and 8th Dec., 1912, H H Maha-rājā Prabhu Nārāyana Simha of Benares presided In the course of his presidential speech, he said " Benares has been the seat of learning from time immemorial, and even in these degenerate days she has stood as the champion of Samskrt learning in India. In order to benefit the Hindus at large, and to leaven the purely material education of the present day with some of the high ideals of Hindu religion and ethics, this noble and venerable lady [meaning Dr Besant] established this College in this holy city, so that it may bring forth students fully versed in worldly lore, but infused with those high ideals of religion and ethics without which man is little better than a beast Education is barren without ethics, and ethics has no standing without religion This College is, as I have said, the outcome of the disinterested exertions of this pious lady, Mrs. Besant to whom the Hindu public *ought to ever remain indebted for the* boon she has conferred upon them by this means This College ought therefore to be our first care, and its interests ought to be zealously guarded, more especially as it is going to be the nucleus of the Hindu University The lines on which religious education has been carried on here have been

admirable It has steered clear of all sectarian shoals and eddies having the pure Sanatana dharma as its goal Such was the testimony given to the great value of the Religious instruction given in these Text Books

On that same occasion Dr Annie Besant spoke for the last time as President of the Central Hindu College for the institution was transferred by the Board, to the charge of the Hindu University Society on 27th Nov 1914 She said (p 7 of the Report for 1912) An idea was formed by three or four leading men of Benares that there should be built up in this sacred land of Kasi an institution where religion must be taught We had not then one inch of ground to stand upon The general feeling was against religious education It was said to be foolish and utopian The students were over worked and it was considered to be cruel to over burden them with an additional subject It was said that there were so many divisions in Hinduism that it would cause disputes among the children No one had tried so far to establish an institution over which should spread the spirit of Hindu religion When everything was discouraging when none had a good word to say to us we placed the thing before His Highness the Maha raja of Benares and asked him if he would help us with land on which to erect He said he was ready and asked

us to begin He told us to come to him as soon as we were ready and ask him what we wanted A few months later a second deputation went to him and the College you see before you was the result As long as there exists the name of the Central Hindu College and as long as the Hindu University shall last so long shall His Highness name be remembered as the first of India s Princes to uplift the Hindu people and to train the boys in the Motherland s religion The College has since then grown year after year and religious education is no longer confined to the Central Hindu College In far Kashmir at S'ri nagar was founded a College for religious education by the Central Hindu College of Benares at the request of the Maha raja of Kash mir From north Kashmir to south Mysore religi ous education has spread Not only in Kashmir and Mysore but in the dominions of H H the Nizam of Hyderabad religious education is given to Hindu boys from the same Text Books In Raj putana in the Raj kumar College every Hindu prince is trained in the Sanatana dharma Text Books issued by the C H College *So vast a tree has grown* from so small a seed There is nothing so irrational as to say that a nation can live or men can grow without religious education I appeal to history when I say that the great public schools and colleges of England were all founded by religious men

Incidentally it may be interesting to note the following contained in the same Report (p 9) One of the pleasantest features of the prize giving was that the prize to the most helpful student awarded on the vote of the students themselves went to a Mussalman student—a fairly good proof that education in Hinduism does not mean bigotry It may be noted that though the large majority of students of the C H College were Hindus naturally yet students of other faiths were never excluded and were left at liberty to attend or not as they liked the lectures on Sanatana dharma

Speaking again at the first anniversary meeting held for the first time under the auspices of the Hindu University Society Dr Besant stated as follows

We put in the very forefront Religious Education I must emphasise this basic idea of the education that we should impart The Hindu University only widens the sphere and fields of activity of the C H College without in any way affecting its ground work The object of the C H College has been and the object of the Hindu University will be to combine all that is best in the cultures of the East and of the West And it goes without saying that the essence of the culture in the East is religion or the observance of our ancient Dharma

Later in that same year (1915) when the Benares Hindu University Act was being discussed in the

Central Legislature, a member, in referring to the clauses relating to religious instruction, jestingly asked the question, "What is Hinduism, what Hinduism are you going to teach?", and the spokesman for the Act replied conclusively, 'There is no room for question as to what Hinduism *we are going to teach, we have been teaching Hinduism through these Text Books*'

From the figures given in the Report for 1906, it will be seen that, by that time *i e*, within less than four years of first publication, about 130,000 copies, altogether, of the three Text-Books, in the original English, the several translations, and reprints, had gone into circulation throughout the country

It seems desirable to mention here that a work similar to that done for Sanātana dharma through these Text Books was planned by Dr Besant to be done for all the great living religions through *The Universal Text Book of Religion and Morals*, compiled by her on the same lines as these Text Books, showing by means of translated parallel passages, how the basic ideas were common to all religions The earnest and thoughtful student may well read this book by Dr Besant and also another book very recently published *viz* *The Essential Unity of All Religions* by her erudite collaborator Dr Bhagavan Das In this latter book nearly

1 200 parallel passages are brought together from the sacred writings of the eleven great living religions over 1 000 of these are given in the original (in roman characters) as well as in translation and no copyright has been reserved since there is none in the Scriptures The arrangement of the topics is generally similar to that of *these Text Books but the method of elucidation* and interweaving of the parallel texts is more detailed These books will be found to supplement the Sanatana dharma Text Books and help to bring home to the student how the essentials of Sanatana dharma permeate the other religions also and how by such understanding peace and good will may be established among followers of different creeds and faiths in this land of many creeds and faiths

The above narrative proves how the great value of the religious education given through these Text Books of Sanatana dharma was recognised and deeply appreciated by all ranks and by varied schools of thought among the Hindus Somehow this line of work was not kept up after 1914 1915 the books went out *of print and have not* been available to the public for fifteen or twenty years now The immediately urgent tasks concerned with the building up of the Benares Hindu University absorbed all the attention and energies of its chief founder the venerable Pandit Madan Mohan

Mālaviya ji. For a few years past, however, the idea of reprinting these Text Books had been engaging his thoughts, but was not implemented for various reasons Meantime, there was a growing demand for their re publication With a view to meet this demand, the Theosophical Publishing House, Adyar opened correspondence with the authorities of the Benares Hindu University Two years ago, the question was also discussed personally by the representatives of the T P H It was understood that the University contemplated re publication of the Text-books *only after effecting some revision*, but, as this would take time, the T P H decided to undertake their re-publication without further delay and make them readily available to the public who have been eagerly expecting their re issue for some years past The Texts are now reprinted exactly as they were printed and published in 1914 15 with the approval and *imprimatur* of the Trustees of the Central Hindu College Benares, under the Presidency of Dr Besant except for the addition of a Chapter on *Purusarthas* from the pen of that eminent scholar Dr Bhagavan Das of Benares

G SRINIVASA MURTI,
Hon Director Adyar Library

PATRONS OF THE CENTRAL HINDU COLLEGE

By 1914 the following had been enrolled as Patrons and Vice Patrons of the Central Hindu College.

Patrons

Their Highnesses the Maharajas of Benares, Kashmir, Bhavnagar, Baroda, Travancore, Alwar, Mysore, Sailana, Gwalior, Bikaner, Poonch and Morvi.

Vice Patrons

The Honourable Maharaja Bahadur of Darbhanga, Darbar Sahab Bahadur of Wadia, Sri Maharana of Limbdi, Darbar Sri Vajsurvala of Hadala, Raja Dharmavant Bahadur of Hyderabad (Deccan) and Raja Sahab of Wanaparti (Hyderabad, Deccan).

Other Members

Honourable Justice Sir Subrahmanya Aiyar
Mahamahopadhyaya Pandit Adityaram Bhattacharya
Sris Chandra Bose B A
N Chakravarti
Mahamahopadhyaya Pt Mahesh Chandra Nyayaratna
Justice P C Chatterji
Pandit Parmeshri Das
Hirendranath Datta
Hon ble Raja Suraj Kaul
Bertram Keightley
Rai Baroda K Lahiri (Ludhiana)
Pandit Cheda Lal
Rai Pyare Lal (Delhi)
Rai Pramada Das Mittra Bahadur
Kumar Narendranath Mitra (Calcutta)
Colonel H S Olcott
Rai Bahadur Kumar *Parmanand*
Sri Harisinghji Rupsinghji
Pandit Jwala Prasada Sanhadhara
Kumar Bharat Singh
Indra Narayana Sinha
Pandit Sunderlal (Allahabad)

Govinda Das (Benares),
Mahamahopadhyaya Pandit Gangadhar Shastri
Mahamahopadhyaya Pandit Shivakumar Shastri,
Lala Ramanuja Dayal
Mokshada Das Mittra
Rash Behari Mukerjee
Pandit Bishambhar Nath (Allahabad)
Purnendu Narayan Sinha,
Honourable Saligram Sinha
Sirdar Umrao Singh
Balkrishna Das (Benares)

In the course of the subsequent years upto 1914, the following names were gradually added to the Board of Trustees

Honourable Raja Munshi Madho Lal
Rai Bahadur Pt Maharaj Narayana Shivapuri
Seth Dharamsey Morarji Gokul Das
Honourable Mr Justice N G Chandavarkar
Rai Bahadur Dr Balkrishna Kaul
Sri Vaje Shankar Udai Shankar Oza
Pt Jwala Prasad Shankhadhara
Lala Ramanuj Dayal
Honourable Justice Sarada Charan Mitter
Mahamahopadhyaya Pt Sudhakar Dwivedi
Babu Devanath Singh
Babu Langat Singh
Rai Bahadur Diwan Shyam Sundar Lal,
Rai Bahadur Lala Baijnath (Allahabad),

Honourable Justice Dr Ashutosh Mukhopadhyaya
Rai Bahadur Nihal Chand
Dr Arthur Richardson
Rai Bahadur Diwan Daya Krishen Kaul
Babu Ganga Prasad Varma
Sri Jnanendra Nath Basu
Sri Kali Charan Mittra
Honourable Pandit Madan Mohan Malaviya
Seth Narottam Morarji Goculdas
Rai Ishwari Prasad
Honourable Babu Sukhbir Singh
Raja Prithvipal Singh (Bara Banki)
Dr Satish Chandra Banerji
Honourable Dr Tej Bahadur Sapru
Pt Gokaran Nath Misra
Babu Ayodhya Das
Honourable Maharaja Manindra Chandra Nandi Bahadur
Honourable Sirdar Raja Daljit Singh
Honourable Raja Rampal Singh C I E
Baba Gurbaksh Singh Bedi (Rawalpindi)

FOREWORD

THE Board of Trustees of the Central Hindu College has laid down the following principles on which religious and moral teaching is to be given in all institutions under its control:

The object of the Central Hindu College being to combine Hindu religious and ethical training with the western education suited to the needs of the time, it is necessary that this religious and ethical training shall be of a wide, liberal and unsectarian character, while at the same time it shall be definitely and distinctively Hindu. It must be inclusive enough to unite the most divergent forms of Hindu thought, but exclusive enough to leave outside it forms of thought which are non-Hindu. It must avoid all doctrines which are the subject of controversy between schools recognised as orthodox; it must not enter into any of the social and political questions of the day; but it must lay a solid foundation of religion and ethics on which the student may build in his manhood the more specialised principles suited to his intellectual and emotional temperament. It must be directed to the building up of a character

—pious, dutiful, strong, self reliant, upright righteous, gentle and well balanced—a character which will be that of a good man and a good citizen, the fundamental principles of religion, governing the general view of life and of life's obligations, are alone sufficient to form such a character. That which unites Hindus in a common faith must be clearly and simply taught; all that divides them must be ignored. Lastly, care must be taken to cultivate a wide spirit of tolerance, which not only respects the differences of thought and practice among Hindus, but which also respects the differences of religion among non Hindus, regarding all faiths with reverence, as roads whereby men approach the Supreme.

Therefore

1. The religious and ethical instruction must be such as all Hindus can accept.
2. It must include the special teachings which mark out Hinduism from other religions.
3. It must not include the distinctive views of any special school or sect.

This elementary Text Book, written in accordance with this scheme, is intended for the use of Hindu boys in the middle and upper sections of the High Schools of India, and is designed to give them a general but correct idea of their national religion, such as may be filled in by fuller study in College and in later life, but will not need to be changed in any essential respect.

It contains the fundamental ideas and doctrines which are generally received as orthodox but does not enter into the details as to which sectarian divisions have arisen It is believed that while a sectarian parent or teacher will probably make additions to it he will not find in it anything which he will wish positively to repudiate

While the book may be placed in the hands of the boys for their own study it is intended to be simplified by the oral explanations of the teacher and each chapter serves as an outline on which one or more lessons may be based

The s'lokas given at the end of the chapters should be committed to memory by the boys They will thus acquire a useful store of sacred authorities on their religion

The name of this series *Sanatana dharma* was chosen after full discussion as best representing the idea of the fundamental truths presented It has become somewhat of a sectarian name in some parts of India but it is here taken only as meaning the eternal religion

That this book may prove useful in laying a firm foundation of right thinking in the minds of Hindu youths and may help in shaping them into pious, moral, loyal and useful citizens of their Motherland and of the Empire, is the prayer with which its compilers send it forth to the world

CONTENTS

PART I

BASIC HINDU RELIGIOUS IDEAS

PART II

GENERAL HINDU RELIGIOUS CUSTOMS AND RITES

PART III

ETHICAL TEACHINGS

PART I

BASIC HINDU RELIGIOUS IDEAS

ॐ

मङ्गलं दिशतु नो विनायको मङ्गलं दिशतु नः सरस्वती ।
मङ्गलं दिशतु नः समुद्रजा मङ्गलं दिशतु नो महेश्वरः ॥

INTRODUCTION

SANATANA DHARMA means the Eternal Religion, the Ancient Law, and it is based on the Vedas, sacred books given to men many long ages ago. This Religion has also been called the Aryan Religion, because it is the Religion that was given to the first nation of the Āryan race. Ārya means noble, and the name was given to a great race, much finer in character and appearance than the races which went before it in the world's history. The first families of these people settled in the northern part of the land now called India, and that part in which they first settled was named Āryavarta, because these Āryans lived in it. "(The land) from the eastern ocean to the western ocean, between the two mountains (Himavat and Vindhya), the wise call Āryavarta."

In later days the Religion was called the Hindu Religion, and this is the name by which it is now usually known. It is the oldest of living Religions, and no other Religion has produced so many great men—great teachers, great writers, great sages, great saints, great kings, great warriors, great statesmen, great benefactors, great patriots. The more you know of it, the more you will honour and love it, and the more thankful you will be that you were born into it. But unless you grow up worthy of it, this great and holy Religion will do you no good.

THE BASIS OF SANATANA DHARMA

The Ancient Religion is based on one strong foundation, on which are erected the walls of its structure.

The foundation is called श्रुति, S'ruti, that which has been heard; the walls are called स्मृति, Smriti, that which has been remembered.

The S'ruti has been given through very wise men, who heard it and received it from Devas; these sacred teachings were not written down till comparatively modern times, but were learnt by heart and constantly repeated.

The teacher sang them to his pupils and the pupils sang them after him, a few words at a time,

over and over again till they knew them thoroughly boys still learn the Sruti in the same way as their forefathers learnt it in very ancient days and you may hear them chanting it in any Vaidika Patha sala at the present time

The Sruti consists of the चतुर्वेदा Catur vedah the Four Veda Veda means knowledge that which is known and the knowledge which is the foundation of Religion is given to man in the Four Veda s They are named ऋग्वेद *Rg vedah* यजुर्वेद *Yajur vedah* सामवेद *Sama vedah* and अथर्ववेद *Atharva vedah*

Each Veda is divided into three parts

1 मन्त्र Mantrah or संहिता Samhita collection
2 ब्राह्मणम् Brahmanam
3 उपनिषद् Upanisad

The Mantra portion consists of Mantra s or sentences in which the order of sounds has a particular power produces certain effects These are in the form of hymns to the Deva s—whose relations to men we shall study presently—and when they are properly chanted by properly instructed persons certain results follow These are used in religious ceremonies and the value of the ceremony depends chiefly upon their proper repetition

The Brahmana portion of the Veda s consists of directions about ritual and explains how to perform the ceremonies in which were used the Mantra s

given in the first part and further, stories connected with them

The Upanisad portion consists of deep philosophical teachings on the nature of Brahman on the supreme and the separated Self on man and the universe on bondage and liberation It is the foundation of all philosophy and when you are men you may study it and delight in it Only highly educated men can study it it is too difficult for others

There was a fourth part of the Veda in the ancient days sometimes called the उपवेद Upavedah or तन्त्रम् Tantram this consisted of science and of practical instructions based on the science but very little of the true ancient Tantra remains as the Rsis took them away as unsuitable for time in which people were less spiritual Some Tantrika forms of ritual are however used in worship along with or instead of the current Vaidika forms The books now extant under the name of Tantras are generally not regarded as part of the Veda

That which is found in the S'ruti is of supreme authority and is accepted by every faithful follower of the Sanatana dharma as final All the sects all the philosophical systems appeal to the S'ruti as the final authority determining every dispute

The Smrti or Dharma sastra is founded on and stands next in authority to the S'ruti and consists

of four great works written by Sages the chief contents of which are laws and regulations for the carrying on of individual family social and national life Hindu Society is founded on and governed by these laws They are

1 मनुस्मृति or मानवधर्मशास्त्रम् *Manu smrtih* or *Manava dharma sastram* *The Institutes of Manu*
2 याज्ञवल्क्यस्मृति *Yajna valkya smrtih*
3 शङ्खलिखितस्मृति *S'ankha Likhita smrtih*
4 पराशरस्मृति *Parasara smrtih*

The first of these is the chief compendium of Āryan law Manu being the great Law giver of the race Hindu chronology divides the history of a world into seven great periods or cycles of time each of which is begun and is ended by a Manu and is therefore called a Manv antara Manu antara between (two) Manus

Six other Manus very great minded and of great splendour belonging to the race of this Manu the descendant of Svayam bhu have each produced beings As there are two Manus for each Manv antara that shows that we are in the fourth Manv antara under the rule of the seventh Manu who is the next sloka tells us the son of Vivasvat Some of his laws are handed down in the *Manu smrti*

The *Yajna valkya smrti* follows the same general line as the *Manu smrti* and is next in importance to

it The other two are not now much studied or referred to except in some parts of Southern India

While the Shruti and the Smriti are the foundation and the walls of the Sanatana dharma there are two other important supports like buttresses, the पुराणानि Puranani Purana s and the इतिहास Itihasah History

The Purana s consist of histories and stories and allegories compo ed for the u e of the less learned part of the nation especially for those who could not study the Veda s They are very interesting to read and are full of information of all kind Some of the allegories are difficult to understand, and require the help of a teacher

The Itiha comprises two great poems

1 The रामायणम् Ramayanam the history of Sri Ramachandra the son of King Dasharatha and of His wife Sita and of His brothers a most interesting and delightful story as you all know

2 The महाभारतम् Mahabharatam the history of the Kuru s a royal family of Northern India, which split into two parties the Kuru s and the Pandava s between whom a great war broke out It contains an immense number of beautiful stories noble moral teachings and useful lessons of all kinds

These two books the Ramayana and the Mahabharata tell us most of what we know about ancient

India, about her people and customs and her ways of living, and her arts and her manufactures. If you read these you will learn how great India once was and you will also learn how you must behave to make her great once more.

THE SCIENCE AND PHILOSOPHY OF SANATANA DHARMA

While the Sruti and the Smrti, the Puranas and the Itihasa make the edifice of Hindu Religion, we find that the Religion itself has given rise to a splendid literature of Science and Philosophy.

The Science was divided into the षडङ्गानि Sad angani, the Six Angas, literally Limbs, and these six Limbs or Branches comprised what would now be called secular knowledge. In the old days religious and secular knowledge were not divided.

They included Grammar, Philology, Astrology, Poetry, together with sixty-four sciences and arts and the method by which study should be carried on, so that any one who mastered the six angas was a man of varied and deep learning.

The Philosophy also had six divisions, the षड्दर्शनानि Sad darsanani, the Six Darsanas, or

[1] Summaries of these have been given as lectures at the C. H. College by Annie Besant and are published as *The Story of the Great War and Sri Ramacandra*.

ways of seeing things, usually *called the* Six Systems. They all have one object, the putting an end to pain by enabling the separated human selves *to* reunite with the supreme Self; and they all have *one method—the* development of ज्ञान *Jnanam*, Wisdom. The ways employed are different, to suit the different mental constitutions of men, so that they are like six different roads *all leading to one town*.

As to what is contained in the Six Systems of *philosophy*, it will be enough for boys to know this:

The Nyaya and the Vaisheshika arrange all the things of the world into a certain number of kinds, then point out that a man knows *all things by* means of his senses, or by *inference* and analogy, or by testimony of other (wise and experienced) men, and then they explain how God has made all this material world out of atoms and molecules; *finally* they show *how the highest and most useful* knowledge is the knowledge of God, who is also the inmost Spirit *of man*, and how this knowledge is obtained in various ways.

The Samkhya explains in more detail and in new ways the nature of पुरुष Purushah, Spirit, *and of* प्रकृति Prakritih, Matter, and relation of each to the other.

The Yoga says *that* as there are now generally known five senses and five organs of action, so there are *other* subtler senses and organs, and explains more fully how they may be developed by *men who*

are seeking to know God who is their own true inmost Spirit

The Mimamsa explains what karma is i e action both religious and worldly and what are its consequences causes and effects and how it binds man to this world or to another

The Vedanta finally tells fully what is the exact and true nature of God or Ātman and shows that Jiva of man is in essence the same as this inmost God and explains how man may live so that karma shall not bind him and finally by understanding what the Maya sakti of God is by which all this world comes forth and appears and disappears how he may (after practice of Yoga) merge himself into and become one with God and so gain Moksa

the meaning clear God in His own Nature Some times the Hindu speaks of the ALL as Nir guna Brahman the Brahman without attributes or the unconditioned Brahman This is to distinguish the unmanifested state of Brahman the ALL from the manifested state in which Brahman is called the Sa guna Brahman the Brahman with attribute or the conditioned Brahman the Supreme Isvara with His universe

These are called the two states of Brahman the subject is very difficult and it is enough for a boy to understand that the Sa guna Brahman is Brahman revealed—not a second but Brahman shining forth as THE ONE the Great Lord of Being Thought and Bliss He is the self existent One the Root and Cause of all being He is also sometimes called Puru ottama the Supreme Spirit THE SELF With Himself a Spirit He reveals the other side of the ALL which is named Mula pra kriti the Root of Matter Prakriti Matter is that which takes form and so can give bodies of all sorts and shapes and kinds all that we can touch taste smell see and hear is Matter and a great deal more besides which our five senses are not yet developed enough to perceive The solid liquids and gases of the chemist are made of Matter all the things round us stone tree animal men

Matter are said to be the opposites one of the other Spirit is called the knower the one that knows while Matter is called the object of knowledge that which is known

Students should try to understand these differences and must never confuse Spirit and Matter they are opposites the first pair of opposites out of which a universe is built up

Just as Spirit has three qualities सत् चित् आनन्दम् Sat Cit Anandam—Being Thought Power and Bliss so has Matter three qualities तम रज सत्त्वम् Tamah Rajah Sattvam—Inertia Mobility Rhythm Inertia gives resistance and stability to Matter Mobility keeps Matter active moving about Rhythm makes the movements regular You may say A stone does not move of itself But science tells you that every particle in that stone—particles too small for you to see—is moving rapidly and regularly to and fro is vibrating to use the scientific term

The शक्ति Saktih or the Divine Power of Isvara which makes Matter begin to take form is called माया Maya and sometimes दैवी प्रकृति Daivi prakrtih the Divine Prakrti Sri Krsna speaks of My Divine Prakrti as My other Prakrti the higher the life element by which the universe is upheld

The student may think of the great pair of opposites Isvara and Mula prakrti standing as it were

Bhagavad G. a vii 5

face to face and the Divine Power of Iśvara shining out on Mula prakṛti and making the qualities called गुणाः gunah act on each other so that many forms begin to appear. This Divine power is Maya and so Iśvara is called the Lord of Maya.

Even young students must try to *remember these* names, and what they mean, *for they cannot other*wise understand the teaching *of the Bhagavad-gita* which every Hindu boy *must try to* understand. It may be well to say *that the word* Prakṛti is generally used instead *of* Mula prakṛti, the prefix Mula, Root, being usually *left out*.

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते ।
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥
सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥
सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥
बहिरन्तश्च भूतानामचरं चरमेव च ।
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥
अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥
ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥

[illegible]

I will declare that which ought to be known, that which being known immortality is enjoyed—the beginningless supreme Brahman, called neither Being nor Not-Being.

Everywhere THAT has hands and feet, everywhere eyes, heads and mouths; all-hearing, He dwelleth in the world, enveloping all.

Shining with all sense-faculties without any sense; unattached, supporting everything; and free from qualities, enjoying qualities.

Without and within all beings, immovable and also movable; by reason of His subtlety indistinguishable; at hand and far away is THAT.

Not divided amid beings, and yet seated distributively, THAT is to be known as the supporter of beings; He devours and He generates.

THAT, the Light of all lights, is said to be beyond darkness; wisdom, the object of wisdom, by wisdom to be reached, seated in the hearts of all.

आसीदिदं तमोभूतमप्रज्ञातमलक्षणम् ।
अप्रतर्क्यमविज्ञेयं प्रसुप्तमिव सर्वतः ॥
ततः स्वयम्भूर्भगवानव्यक्तो व्यञ्जयन्निदम् ।
महाभूतादि वृत्तौजाः प्रादुरासीत्तमोनुदः ॥
यो ऽसावतीन्द्रियग्राह्यः सूक्ष्मो ऽव्यक्तः सनातनः ।
सर्वभूतमयो ऽचिन्त्यः स एव स्वयमुद्बभौ ॥[1]

[1] *Manusmṛiti*, i. 5-7.

This was in the form of Darkness unknown, without marks [or homogeneous] unattainable by reasoning unknowable wholly as it were in sleep

Then the Self-Existent the Lord unmanifest (but) making manifest This—the great elements and the rest—appeared with mighty power Dispeller of Darkness

He who can be grasped by that which is beyond the senses subtle unmanifest ancient containing all beings inconceivable even He Himself shone forth

अहमात्मा गुडाकेश सर्वभूताशयस्थित ।
अहमादिश्च मध्य च भूतानामन्त एव च ॥[1]

I O Gudākesa am the SELF seated in the heart of all beings I am the beginning the middle, and also the end of all beings

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि कूटस्थो ऽक्षर उच्यते ॥
उत्तम पुरुषस्त्वन्य परमात्मेत्युदाहृत ।
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वर ॥
यस्मात्क्षरमतीतो ऽहमक्षरादपि चोत्तम ।
अतो ऽस्मि लोके वेदे च प्रथित पुरुषोत्तम ॥

[1] Bhagavad Gītā, x. 20.
Ibid., xv. 16-18.

There are two Puruṣas in this world the destructible and the indestructible the destructible is all beings the unchanging is called the indestructible

The highest Puruṣa is verily another declared as the Supreme SELF He who pervading all sustaineth the three worlds the indestructible Iśvara

Since I excel the destructible and am more excellent also than the indestructible in the world and in the Veda I am proclaimed Puruṣottama

ममैवांशो जीवलोके जीवभूत सनातन ।
मन.षष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥[1]

A portion of Mine own Self transformed in the world of life into an immortal Spirit draweth round itself the senses of which the mind is the sixth veiled in matter

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
विनश्यत्स्वविनश्यन्तं य पश्यति स पश्यति ॥
यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
तत एव च विस्तारं ब्रह्म सम्पद्यते तदा ॥
यथा प्रकाशयत्येक कृत्स्नं लोकमिमं रवि ।
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥[2]

1 *Bhagavad Gitā* xv
2 *Ibid* xiii 27, 30 33

Seated equally in all beings, the supreme Isvara, unperishing within the perishing—he who thus seeth, he seeth.

When he perceiveth the diversified existence of beings as rooted in ONE, and spreading forth from It, then he reacheth Brahman.

As the one sun illumineth the whole earth, so the Lord of the field illumineth the whole field, O Bharata.

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥
अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥[1]

Earth, Water, Fire, Air, Ether, Mind and Reason also and Egoism—these are the eightfold divisions of my Prakṛti.

This the inferior. Know my other Prakṛti, the higher, the life-element, O mighty-armed, by which the universe is upheld.

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।
निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥[2]

Sattva, Rajas, Tamas, these are the Gunas born of Prakṛti; they bind fast in the body, O great-armed one, the indestructible dweller in the body.

[1] *Bhagavad-Gita*, vii. 4, 5.
[2] *Ibid.*, xiv. 5.

CHAPTER II

THE MANY

WHEN Isvara shines out on Prakrti and makes it fall into shapes the first Forms that appear are those of the त्रिमूर्ति Tri murtih the three Aspects of Isvara manifested to cause a ब्रह्माण्डम् Brahmandam, *literally* an Egg of Brahma a universe or orderly system of worlds The Aspect of Isvara in which He creates the worlds is named Brahma Brahma is the Creator The aspect of Isvara in which He preserves takes care of and maintains the worlds is named Visnu Visnu is the Preserver The aspect of Isvara in which He dissolves the worlds when they are worn out and of no further use is named Siva or Maha deva Siva is the Dissolver of the worlds These are the first manifestations of Isvara His Supreme Forms His three Aspects or Faces The ONE the Sa guna Brahman or the Supreme Isvara appears as Three

Brahma the Creator shapes matter into seven तत्त्वानि Tattvani Elements as they have been

called. Different names are given to the first two; we may use the names Mahad Buddhi, Pure Reason, and Ahamkara, Egoism, the principle of separation, breaking up matter into tiny particles, called atoms. Then come the remaining five Tattvas: Ākasha, Ether; Vayu, Air; Agni, Fire; Ap, Water; Prthivi, Earth. This is called the creation of the भूतादि Bhutadi, Elements, and out of these all things are partly made. There is more of Tamo guna than of Rajo guna and of Sattva guna showing itself in these elements, and so the things composed chiefly of them are dull and inert; the inner life, the Jiva, cannot show its powers, for the coat of matter is so thick and heavy.

Next after the Elements, the ten Indriyas are created; these were at first only ideas in the mind of Brahma, and later were clothed in the Elements; they are the five centres of the senses, smell, taste, sight, touch, hearing, the organs of which are the nose, tongue, eyes, skin and ears; and the five centres of action, the organs of which are hands, feet, and those of speech, generation and excretion. There is more of Rajo guna than of Tamo guna and of Sattva guna shewing itself in these Indriyas, so they are very active, and the inner life, the Jiva, can show more of its powers in them.

The western chemistry uses the word in a different sense, but the old meaning is the one we are concerned with.

After the Indriya s Brahma created in His mind the Deva s who are connected with the senses, and also Manah the mind which is sometimes called the sixth Indriya, when the first five are spoken of, and the eleventh when the ten are taken, because it draws into itself and arranges and thinks over all the sensations collected by the Indriya s from the outer world There is more of Sattva guna than of Tamo guna and of Rajo guna showing itself in these Deities and Manah

The student must remember that these guna s are never separated, but one guna may be more dominant than another in any particular being When Tamo guna dominates the being is called tamasik when Rajo guna dominates the being is called rajasik when Sattva guna dominates the being is called sattvik All things may be divided under these three heads of sattvik rajasik, and tamasik

Brahma next created in His mind the hosts of Deva s who carry out administer the laws of Isvara, and see to the proper management of all the world Isvara is the King the One Lord and the Deva s are His ministers like the ministers and officials of an earthly king The students must never confuse the Deva s with the supreme Isvara with Brahman They are His higher officials for the

Bhagavad gita xv xviii and xvi

Brahmanda as we men ar His lower officials f r this one part cular world

The Deva s sometimes called Sura s see that each man gets what he has earned by h s karma[1] They give success and failure in worldly thing ac cording to what a man deser es they help men in many ways when men try to serve them and much of the bad weather and sickness and famine and other national troubles come from men entirely neglecting the dut es they owe to the Deva s The Deva s are a vast mult tude divided under their five Rulers Indra Vayu Agni Varuna and Kubera Indra has to do with the ether Vayu with the air Agni with the fire Varuna with the water Kubera with the earth The Deva s under each have d fferent names as we see in the Purāna s and the Itihāsa The student may have read for instance how Bhīma fought with the Yaksa s who were the servants of Kubera

In these Deva s the Raja guna domin t s Manu says that their nature is action

The Asura s the en m es of th Deva s embody the res tance or inertia of matter and n them Tamo guna s pred minant

Brahmā then created in His mind mineral plants animals and m n thus completing the picture of the worlds wherein the unfolding of the powers of

[1] Karma exp a ed n C apter IV

the Jiva—what is now called Evolution—was to take place In Samskrt this world evolution or world process is called संसार Samsarah and it is compared to a wheel constantly turning on which all Jiva s are bound

Thus Brahma completed His share of the great task of a universe but the forms needed to be clothed in physical matter to be made active beings this was the work of Visnu the All pervader the Maintainer and Preserver of the worlds He breathed His life into all these forms and as a Purana says, became Prana in all forms and gave them consciousness Then all the Brahmanda became full of life and consciousness But even this was not enough when man came upon the scene Two Aspects of Isvara had given Their Life but the third Aspect remained the One who dissolves forms and thus liberates the Jiva s calling them to union and bliss The life of Maha deva must be poured out to complete the triple Jiva of man that he might be the perfect reflexion of the triple Isvara This was done and the human Jiva began his long evolution having already passed through evolved through the mineral vegetable and animal kingdoms in previous kalpa s A very beautiful description of the evolution through plants and animals to men until ' in man Ātman is manifest and ' by the mortal he desires the immortal may be read by

Manu s work With the coming of the Fish began the great evolution of animal life in the world

2 KURMA the Tortoise —As the tortoise Visnu, supported the whirling mountain, which churned the great sea of matter, that it might give forth the necessary forms The Tortoise is the type of the next great step in evolution

3 VARAHA, the Boar —The earth was sunk below the waters, and Visnu raised it up giving in the Boar the type of the great mammalian kingdom which was to flourish on the dry land

Modern Science recognises these three great stages of evolution each marked in Hinduism by an Avatara

4 NARASIMHA the Man Lion —This was the Avatara that came to free the earth from the tyranny of the Daitya s Into this race a child, Prahlada, was born, who from earliest childhood was devoted to Visnu, despite the threats and the cruelties of his Daitya father Over and over again the father tried to slay the son but ever Visnu intervened to save him at last He burst from a pillar in the form of a Man Lion and slew the Daitya King

5 VAMANA, the Dwarf —At last He came as man, to aid the evolution of the human race, and gained from Bali the right to all He could cover in three steps, one step covered the earth and thus He won for man the field of his evolution

of a mighty faith followed by millions of the human race In him Visnu teaches vast multitudes of non Aryan peoples

10 KALKI—the Avatara who shall close the Kali yuga and whose coming is yet in the future When He comes the Satya yuga will return to earth a new cycle will begin

The development and perfection of the human type is indicated by these Avatara s

पश्यामि देवान्तव देव देहे सर्वांस्तथा भूतविशेषसङ्घान् ।
ब्रह्माणमीशं कमलासनस्थमृषींश्च सर्वानुरगांश्च दिव्यान् ॥
रुद्रादित्या वसवो ये च साध्या विश्वे ऽश्विनौ मरुतश्चोष्मपाश्च ।
गन्धर्वयक्षासुरसिद्धसङ्घा वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥[1]

Within Thy Form O God the Gods I see
All grades of being with distinctive marks
Brahma the Lord upon His lotus throne
The Rsi s all and Serpents the Divine
Rudra s Vasu s Sadhya s and Aditya s
Visva s the Asvin s Marut s Usma pa
Gandharva s Yaksa s Siddha s Asura s
In wondering multitudes beholding Thee

इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान् ।
एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥

Bhagavad gita x 15 and
Rg veda I clx 46

Indestructible O beloved various types of being are born and they also return thither

' From That are born Breath Mind and all the Senses Ether Air Fire Water and Earth, the support of all

From that in various ways are born the Gods, Sadhyas Men Beasts Birds

सत्त्वात्सजायते ज्ञान रजसा लोभ एव च ।
प्रमादमोहौ तमसो भवतो ऽज्ञानमेव च ॥
ऊर्ध्व गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसा ।
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसा ॥[1]

From Sattva wisdom is born and also greed from Rajas negligence and delusion are of Tamas and also unwisdom

They rise upwards who are settled in Sattva the Rajasic dwell in the midmost place The Tamasic go downwards enveloped in the vilest qualities

सत्त्व सुखे सञ्जयति रज कर्मणि भारत ।
ज्ञानमावृत्य तु तम प्रमादे सञ्जयत्युत ॥
रजस्तमश्चाभिभूय सत्त्व भवति भारत ।
रजः सत्त्व तमश्चैव तम सत्त्व रजस्तथा ॥
सर्वद्वारेषु देहे ऽस्मिन्प्रकाश उपजायते ।
ज्ञान यदा तदा विद्याद्विवृद्धे सत्त्वमित्युत ॥

[1] Bhagavad gita xiv 17 13

When dharma decays when a dharma is exalted then I Myself come forth

For the protection of the good for the destruction of evil doers for firmly establishing dharma I am born from age to age

it *can become nothing else* because its nature is the same as that of the parent And so with the Jiva like a seed he is dropped into matter by Isvara he slowly grows putting out his hidden powers until he becomes Isvara he *can become nothing else* because his nature is the same as that of his Parent Isvara

Isvara is said to be wise and powerful Jiva to be unwise and powerless but the Jiva grows into wisdom and power and that growth is what is called Evolution

We have seen that the Jiva begins in the mineral kingdom his long pilgrimage through the physical world At that stage he is unconscious of the outer world His attention is called to it its existence is forced on him by violent shocks and blows from outside earthquakes volcanoes land slips the rolling of the furious surf these and many other violent agencies arouse the Jiva s attention to the fact that he is not alone that there is something outside him If the student reads the accounts of the very early periods of the earth s history he will be struck by the number of big catastrophies all these were necessary to awaken the Jiva s After a very very long time the Jiva s were sufficiently awake to be fit for softer and more flexible bodies than minerals, and they went on into plants while others coming

his powers in the outer world, and the Deva s help him by giving him materials that are suited to the organ he wants to build When he is trying to see, Agni gives him some of his own fiery matter which vibrates when touched by rays of light When he wants to taste Varuna gives him some of his own watery matter which makes tasting possible And so on In this way he makes his bodies, and when he has shaped one as much as he can, and it is of no further use to him he throws it away and makes another He evolves faster and faster as he goes on because his powers as they work more freely, can bring about results much more quickly than in the earlier stages

This is the general process of evolution and the succession has been told about as though it were unbroken, so that tne student may grasp the main idea But, in nature, while the general stream is onwards there are many little twists and turnings and runnings up into bye ways A Jiva may slip backwards for a time stay a while in a stage that he has long left behind him There is something he has not quite learned, some power he has rot quite evolved, and he falls by this into a lower stage again as a boy at school, if he were idle, might be put back into a lower class A Jiva which has reached the human stage may be attached to an animal or to a plant, or, if he be *very* tamasic, even

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥[1]

"As the dweller in the body experienceth, in the body childhood youth and old age, so passeth he on to another body. The steadfast one grieveth not thereat

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥
य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥
न जायते म्रियते वा कदाचिन्नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥
वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।
कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥
वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥
देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥[2]

These bodies of the embodied One who is eternal, indestructible and boundless, are known as finite Therefore fight, O Bharata

[1] *Bhagavad gita* ii 13
[2] *Ibid* ii 18 2? and 30

He who regardeth this as a slayer and he who thinketh he is slain both of them are ignorant He slayeth not nor is he slain

He is not born nor doth he die nor having been ceaseth he any more to be unborn perpetual eternal and ancient he is not slain when the body *is slaughtered*

Who knoweth him indestructible perpetual unborn undiminishing how can that man slay O Partha or cause to be slain ?

As a man casting off worn out garments taketh new ones so the dweller in the body casting off worn out bodies entereth into others that are new

This dweller in the body of every one is ever invulnerable O Bharata Therefore thou shouldst not grieve for any creature

तद्यथा पेशस्कारी पेशसो मात्रामुपादायान्यन्नवतर कल्याणतर रूप तनुत एवमेवायमात्मेद शरीर निहत्याविद्या गमयित्वा ऽन्यन्नवतर कल्याणतर रूप कुरुते ॥[1]

As a goldsmith having taken a piece of gold maketh another form new and more beautiful so verily the Atman having cast off his body and having put away Avidyā maketh another new and more beautiful form

[1] *Brihadaranyakop* IV 4

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥
कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वाऽऽत्मशुद्धये ॥
युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।
अयुक्तः कामकारेण फले सक्तो निबध्यते ॥[1]

He who acteth placing all actions in Brahman abandoning attachment is unaffected by sin as a lotus leaf by the waters

Yogins having abandoned attachment perform action only by the body by the mind by the reason and even by the senses for the purification of the self

The harmonised man having abandoned the fruit of action attaineth to the eternal peace the non harmonised one impelled by desire attached to fruit is bound

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥
इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।
निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ॥
न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।
स्थिरबुद्धिरसंमूढो ब्रह्मविद् ब्रह्मणि स्थितः ॥

[1] *Bhagavad Gita, v, 10-1*

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।
स ब्रह्मयोगयुक्तात्मा सुखमक्षय्यमश्नुते ॥[1]

Sages look equally on a Brahmana adorned with learning and humility, a cow, an elephant and even a dog and an outcaste.

Even here on earth they have conquered the universe whose mind remains balanced. Brahman is incorruptible and balanced; therefore they are established in Brahman.

One should neither rejoice in obtaining what is pleasant nor sorrow in obtaining what is unpleasant; with Reason firm, unperplexed, the Brahman knower (is) established in Brahman.

He whose self is unattached to external contacts and findeth joy in the SELF, having the self harmonised with Brahman by yoga, enjoyeth happiness exempt from decay.

योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥
लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥
कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥[2]

[1] *Bhagavad gita* v 18-21
[2] *Ibid* v 24-26

He who is happy within who rejoiceth within and who is illuminated within that yogin becoming Brahman goeth to the Nirvana of Brahman

Rsis their sins destroyed their duality removed their selves controlled intent upon the welfare of all beings obtain the Nirvana of Brahman

The Nirvana of Brahman lies near to those who know themselves who are disjoined from desire and passion subdued ascetics of controlled mind

CHAPTER IV

KARMA

KARMA is a Sanskrit word which means action, but it is generally used to mean a certain definite connection between what is being done now and what will happen in the future. Things do not happen by accident, by chance, in a disorderly way. They happen in regular succession; they follow each other in a regular order.

If a seed is planted in the ground, it sends up a little stem, and leaves grow on the stem, and the flowers come, and then fruits, and in the fruits are seeds again. And one of these seeds planted will produce a stem and leaves and flowers and fruits and seeds. The same sort of seed produces the same kind of plants: rice produces rice plants, barley produces barley, wheat produces wheat, thistle produces thistle, cactus produces cactus. If a man sows thistles, he must not expect a crop of sweet grapes; if he plants prickly cactus, he must not expect to gather juicy apples. This is karma, and a man, knowing it, sows the seed of the thing he wants to reap. This is the first thing to remember.

Now an action is not quite so simple a thing as it looks If I ask a person Why do you walk into the town he will say *I wanted* a pair of shoes and *I thought* I could get them there or *I wanted* to see a friend and *I thought* he was in the town and so on in many ways but always *I wanted* and *I thought* therefore *I acted* These three are always found together

Now a *want* is what is called a desire we *desire* to get something—that is the first stage then we *think* how to get it—that is the second stage then we *act* so as to get it—that is the third stage This is the regular order every action has a thought behind it and every thought has a desire behind it

These three things—action thought desire—are the three threads that are twisted into the cord of karma Our actions make the people round us happy or unhappy if we make them happy we have sown happiness like a seed and it grows up into happiness for ourselves if we make them unhappy we have sown unhappiness like a seed and it *grows up into unhappiness for ourselves* If we do cruel things we sow cruelty like a seed and it grows up into cruelty to ourselves If we do kind things we sow kindness like a seed and it grows up into kindness to ourselves Whatever we sow by our actions comes back to us This is karma

But action has thought behind it. Now thought makes what is called *our character, the nature and kind of mind that we have*. As we think about a thing a great deal, our mind becomes like that thing. If we think kindly, we become kind; if we think cruelly, we become cruel; if we think deceitfully, we become deceitful; if we think honestly, we become honest. In this way our character is made by our thoughts; and when we are born again, we shall be born with the character that is being made by our thoughts now. As we act according to our nature, or character—as a kind person acts kindly, or a cruel person acts cruelly—it is easy to see that actions in our next life will depend on the thoughts of our present life. This is karma.

But thought has desire behind it. Now desire brings us the object we wish for. As a magnet attracts soft iron, so does desire attract objects. If we desire money, we shall have the opportunity of becoming rich in another life. If we desire learning, we shall have the opportunity of becoming learned in another life. If we desire love, we shall have the opportunity of becoming loved. If we desire power, we shall have the opportunity of becoming powerful. This is karma.

The student should think over this again and again till he thoroughly understands it. Only when he understands this can he go on to the

more difficult problems of karma Karma may be summed up in a sentence A man reaps as he sows

But the student may ask "If my actions now are the outcome of my past thoughts, and if my past thoughts are the outcome of my past desires, am I not helplessly bound? I must act as I have thought I must think as I have desired That is true, but to a certain extent only for we are changing constantly as we gain new experiences, and the Jiva thus gains more knowledge, and by the help of that changes his desires In other words while we have *actually* desired, thought and acted in a certain way in the past the *possibility* of desiring of thinking *otherwise* has also been present throughout that past, and this possibility may be turned, at any time into actuality as soon as we realise, by means of new experiences the evil con sequences of acting as we have actually done in the past

Suppose a man finds that he has acted cruelly, he learns that his cruel action was caused by his cruel thoughts in the past, and that those cruel thoughts grew out of desire to get an object which could only be obtained by cruelty He sees that his cruel actions make people miserable, that these people hate and fear him, and thus make him lonely and unhappy He thinks over all this, and he

resolves to change, but the pressure of his past thoughts and desires is very difficult to resist. He goes to the root of the trouble—the desire for the things that he cannot get without cruelty, and he—who is the Jiva—says to himself: "I will not let myself desire those things, and whenever I begin to wish for them I will remember that the desire breeds misery." He uses thought to check desire instead of letting desire control thought. Then instead of desires carrying him away, as if they were runaway horses, he gradually uses thought as a bridle, and keeps his desires in check. He will only allow them to *run after objects that bring* happiness when they are obtained.

Young Jivas let their desires run away with them, and so bring much unhappiness on themselves; older Jivas grow wiser, and when the desire runs out to an object the possession of which would, as he has found in the past, cause unhappiness, he remembers that past unhappiness, and by his thought pulls the desire back.

The student then who would make happiness for others and for himself must look well after his desires, must find out by observation and study which objects in the long run bring happiness and which bring unhappiness, and must then try, with all his strength, to desire only those things the outcome of which is happiness.

It is very important to realise that escape from the bonds of birth and death is not gained by any special mode of life, but that, as S'ri Krsna says "He who, established in unity, worshippeth Me, abiding in all beings, that yogin liveth in Me, whatever *his mode of living*"[1] Janaka, the *Ksattriya* King and Tula dhara the Vaisya merchant, equally reached liberation, and that not by fleeing to the forest, but by the absence of desire for worldly things.

Janaka was King in Mithilā over the Videha s and, having attained to tranquillity of mind, he sang this song "Unlimited is my wealth, and yet I have naught If the whole of Mithilā be burned up with fire, yet for me there will be nothing lost"[2] And so he told Mandavya having repeated this, that whatever possessions a man might have were but a source of trouble, and that the gratification of desire, here or in heaven, could not afford the sixteenth part of the happiness which comes from the disappearance of desire As the horns of a cow grow with the cow, so does the desire for wealth grow with its possession Wealth should be used for the good that can be done with it, but desire is sorrow Looking on all creatures as on himself, a wise man gains freedom from all anxiety[3] By the teaching of

[1] *Bhagavad gītā* vi 31

[2] *Mahā bhārata* Santi parvan, clxxiii

[3] *Ibid* cccxxvii

the sage Yajnavalkya King Janaka attained liberation for it enabled him to attain to that Brahman which is auspicious and immortal and which transcends all sorrow And having thus learned he became in his turn a teacher to whom even Vyasa sent his son Shuka to learn the religion of emancipation [2]

Jajali made great tapas and became filled with pride and one day he thought within himself "who in this wide sea and spacious earth is like to me?" Then cried a voice Say not such words Even Tulā dhāra, busy in buying and selling should not thus speak, and to him thou art not equal Then Jājali wondered much that a mere merchant should be put above himself a Brāhmana and an ascetic and he set forth to find Tulā dhāra and thus solve the riddle Vexing himself he reached the city of Vārānasi and there found Tulā dhāra a mere shopkeeper selling to whomsoever came all kinds of goods Tulā dhāra stood up greeting the Brāhmana as was fitting and to him Tulā dhāra related the story of the great penance that had inflated him with pride Angry thou hast come to me O Brāhmana what service can I render thee? Much amazed was Jājali at such knowledge of his

See the great discourse of Yajñavalkya to King Janaka Mahābhārata Shānti parvan cccxii cccxix

[2] Ibid cccxx —cccxx

past shown by this humble trader and eagerly he pressed for explanation Then Tula dhara spoke to him of the ancient morality known to all—though practised by so few—of living in a way which inflicted harm on none or when harm could not be totally avoided a minimum of such harm he him self asked no loan from any nor with any quarrelled attraction and aversion he had conquered equal his look on all without praising or blaming any when a man is fearless and is feared by none when he neither likes nor dislikes when he does no wrong to any then he reaches Brahman Very beautifully did Tula dhara discourse of the injuries inflicted on animals and on men by cruelty of the nature of sacrifice and of true pilgrimage showing how libera tion might be gained by harmlessness

काममय एवाय पुरुष इति स यथाकामो भवति तत्क्रतुर्भवति यत्क्रतुर्भवति तत्कर्म कुरुते यत्कर्म कुरुते तदभिसंपद्यते ॥

Man verily is desire formed as is his desire so is his thought as his thought is so he does action as he does action so he attains

तदेव सक्त सह कर्मणैति लिङ्ग मनो यत्र निषक्तमस्य ॥

So indeed the desirer goes by work to the object in which his mind is immersed

Mahabharata Sant par an celx —

[2] Brhad-aranyakop IV 4 5

[3] Ibid 6

अथ खलु क्रतुमयः पुरुषो यथाक्रतुरस्मिँल्लोके पुरुषो भवति तथेतः प्रेत्य भवति ।[1]

Now verily man is thought-formed; as man in this world thinks, so, having gone away hence, he becomes.

> न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।
> इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥
> एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।
> कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥[2]

Nor do actions affect Me, nor is the fruit of action desired by Me. He who thus knoweth Me is not bound by actions.

Having thus known, our forefathers, ever seeking liberation, performed action; therefore do thou also perform action, as did our forefathers in the olden time.

> यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः ।
> ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥
> त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।
> कर्मण्यभिप्रवृत्तोऽपि नैव किंचित्करोति सः ॥
> निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
> शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥

[1] Chhândogya Up., III. xiv. 1.
[2] Bhagavad Gîtâ, iv. 14, 15.

यदृच्छालाभसंतुष्टो द्वंद्वातीतो विमत्सरः ।
समः सिद्धावसिद्धौ च कृत्वाऽपि न निबध्यते ॥
गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥[1]

"Whose works are all free from the moulding of desire, whose actions are burned up by the fire of wisdom, him the wise have called a Sage.

"Having abandoned attachment to the fruit of action, always content, nowhere seeking refuge, he is not doing anything, although doing actions.

"Hoping for naught, his mind and self controlled, having abandoned all greed, performing action by the body alone, he doth not commit sin.

"Content with whatsoever he obtaineth without effort, free from the pairs of opposites, without envy, balanced in success and failure, though acting he is not bound.

"Of one with attachment dead, harmonious, with his thoughts established in wisdom, his works sacrifices, all action melts away."

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि स्थिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥[2]

"When all the desires hidden in the heart are loosed, then the mortal becomes immortal, then he here enjoyeth Brahman."

[1] *Bhagavad-gita* iv. 19-23.
[2] *Kathop.* II. vi, 14.

आत्मानं रथिनं विद्धि शरीरं रथमेव तु ।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥
इन्द्रियाणि हयानाहुर्विषयांस्तेषु गोचरान् ।
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥
यस्त्वविज्ञानवान्भवत्ययुक्तेन मनसा सदा ।
तस्येन्द्रियाण्यवश्यानि दुष्टाश्वा इव सारथेः ॥
यस्तु विज्ञानवान्भवति युक्तेन मनसा सदा ।
तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथेः ॥
यस्त्वविज्ञानवान्भवत्यमनस्कः सदाऽशुचिः ।
न स तत्पदमाप्नोति संसारं चाधिगच्छति ॥ [1]

Know the Self the chariot owner, the body the chariot; know Reason the charioteer and the mind as the reins; they call the senses, the horses, the sense objects their province. The Self joined to the senses and mind (is) the enjoyer, thus say the wise. Whoever is ignorant always with mind loose, his senses (are) uncontrolled like bad horses of the charioteer. Whoever is wise always with mind tightened, his senses (are) controlled like good horses of the charioteer. Whoever is indeed ignorant, thoughtless, always impure, he does not obtain that goal (but) comes again into Samsara.

[1] Kathop. I. i. 3-7

CHAPTER V

SACRIFICE

THE idea of offering sacrifices is very familiar in India but a student needs to understand the principle which underlies all sacrifices so that he may realise that every one should sacrifice *himself* to the good of others and that all sacrifice of other things are meant to teach a man how he ought at last to sacrifice himself

The first thing to grasp is that creation is sacrifice Isvara confines Himself limits Himself in matter in order that a universe may be made manifest Sruti and Smrti alike proclaim this truth as in the Purusa sukta of the *Rg veda* or as in the allusion by Sri Krsna to the formal sacrifice that causes the birth of beings Immersion in matter is in spiritual language called death and Isvara thus sacrificed Himself in order that He might bring into separate being portions of Himself the Jivas who might develop all His powers in matter in an infinite variety of forms This is the primary

Bhagavad gita viii 3

sacrifice, and on this is based the Law. This also gives us the meaning of sacrifice: it is the pouring out of life for the benefit of others.

The Law of Sacrifice is the Law of Life of all Jīvas. In the earlier stages of their growth they are forcibly sacrificed and so progress involuntarily, without their own consent or even knowledge, their forms being violently wrenched away from them and they propelled into new ones a little more developed. Thus the Jīvas of the mineral kingdom are prepared to pass on into the vegetable by the breaking up of their mineral bodies for the support of plants. The Jīvas of the vegetable kingdom are prepared to pass on into the animals by the breaking up of their vegetable bodies for the support of animal life. The Jīvas of the animal kingdom are prepared to pass on into the human, by the breaking up of their bodies for the support of other animals, of savages, and of certain types of men. And even the Jīvas of the human kingdom are prepared to rise into higher races by breaking up of their human bodies for the support of other human lives in cannibalism, war, etc.

In all these cases the bodies are sacrificed for the benefit of others without the assent of the embodied consciousness. Only after untold ages does the Jīva recognise in the body the universality of the law, and begin to sacrifice his own upādhis

deliberately for the good of those around him This is called self sacrifice and is the showing forth of the divinity of the Jiva the proof that he is of the nature of Isvara

A wonderful story of uttermost self sacrifice is told in the *Mahabharata*

Indra the King of the Deva s was sore beset by the Asura Vrttra born of the wrath of a Rsi whom Indra had offended by an unrighteous act Vrttra heading the Daitya s defeated Indra and his armies in battle drove him away from his capital Amaravati and took away his sovereignty Long the Deva s wandered with their King in exile and repeatedly they made endeavour to regain their capital but were vanquished again and again Finally they learnt that the righteous wrath of a Rsi could not be allayed except by the voluntary self-sacrifice and pity of another Rsi and that Vrttra could be slain by no other weapon than the thunderbolt made with the self given bones of a holy one And they went eagerly to the Rsi Dadhici and told their woeful tale to him And he was filled with a geat pity and said I give to you my body willingly to make what use of it you like And when their artificer Visva-karman shrank from laying a rude and painful hand upon that shining body of purity and tapas, Dadhici smiled and said Cover this body up

with salt, bring here a herd of cows they shall lick off the salt and flesh together and ye shall take the bones which only ye require and so naught of this body shall be wasted And this was done and Vrttra fell before the might born of that wondrous sacrifice

The Jiva is led up to this point by the teachings of the Rsis who bid him make sacrifices of his possessions for a good that he does not receive immediately they show him that when a man sacrifices to others, his gifts return to him increased in the future A man is to sacrifice some of his goods, which may be looked on as outlying pieces *of himself* and he is promised that this act of self denial shall bring him increased possessions Next he was taught to make similar sacrifices and *to deny himself present enjoyments in order that* he might lay up for himself increased happiness on the other side of death in Svarga Thus the *practice of sacrificing was made habitual and man,* by sacrificing his possessions in the hope of reward, prepared to learn that it was his duty to sacrifice himself in the service of others and to find in the joy of that service his reward

Another lesson taught in these sacrifices was the relation man bears to all the beings round him, that he is not a solitary isolated life but that all

Loc cit Vanaparvan c

lives are inter dependent and can only prosper permanently as they recognise this inter dependence The Rsi s taught him to sacrifice daily to the Deva s to Rsi s to ancestors to men and animals and showed him that as all these made sacrifices to enrich his life he had incurred to them a debt a duty which he must pay by sacrifice As he lives *on* others he must in common honesty live *for* others Sacrifice is right a thing that ought to be done that is owed

Finally as the Jiva recognises his parentage his identity in nature with Isvara sacrifice becomes happiness a delight and the pouring out of life for others is felt as a joyous exercise of innate divine powers Instead of seeing how much he can take and how little he can give he tries to see how little he can take and how much he can give He begins to look very carefully into what he takes for the support of his own upadhi s and seeks to reduce to the lowest point the suffering inflicted by the break ing up of lower forms for his support He abandons the foods and the amu ements which inflict pain on sentient beings and tries to become the friend of all creatures He realises that while the preying of animals on animals of men on men and the slaughter of animals by men for food or sport are necessary at certain stages of evolution for the development of needed faculties and powers men

should gradually evolve from these, and cultivate the faculties of gentleness, sympathy and tenderness regarding the weaker as younger Selves to be helped instead of as victims to be immolated.

As a man lives in such thoughts of his non-separateness from younger Selves, he begins to feel more really his non-separateness from elder Selves and from the Universal Parent, Īsvara. Slowly he realises that his true function is to live for others as Īsvara lives for all, and that his true happiness lies in becoming a channel in which the life of Īsvara is flowing, a willing instrument to do the will of Īsvara. Then every action becomes a sacrifice to Īsvara, and actions no longer bind him. Thus the law of sacrifice becomes also the law of liberation.

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥
देवान्भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥
इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ।
तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥
यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥
अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः ।
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥

कर्म ब्रह्मोद्भव विद्धि ब्रह्माक्षरसमुद्भवम्।
तस्मात्सर्वगत ब्रह्म नित्य यज्ञे प्रतिष्ठितम् ॥[1]

'Having in ancient times emanated mankind together with sacrifice Praja pati declared By this shall ye propagate be this to you the Kama duh

With this nourish ye the Deva s and may the Deva s nourish you nourishing one another ye shall reap the supremest good

For nourished by sacrifice the Deva s shall bestow on you the enjoyments you desire A thief verily is he who enjoyeth what is given by them without returning them aught

The righteou who eat the remains of the sacrifice are freed from all sins but the impious, who dress food for their own sakes they verily eat sin.

From food creatures come forth from rain is the production of food rain proceedeth from sacrifice sacrifice ariseth out of action

Know thou from Brahman (the Veda) action groweth, and Brahman (the Veda) from the Imperishable, cometh Therefore Brahman the all permeating, is ever present in sacrifice

काङ्क्षन्त. कर्मणा सिद्धि यजन्त इह देवता ।
क्षिप्र हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥[2]

Bhagavad-gita iii 10 15
[2] *Bhagavad gita* iv 12

"They who long after success in action on earth sacrifice to the Deva-s, for in brief space, verily in this world of men, success is born of action"

आ वो राजानावध्वरे ववृत्या हव्येभिरिन्द्रावरुणा नमोभिः ।
अस्मे इन्द्रावरुणा विश्ववारं रयिं धत्त वसुमन्त पुरुक्षुम् ॥
इयमिन्द्रं वरुणमष्टमे गीः प्रावत्तोके तनये तूतुजाना ।[1]

"O Kings, Indra, Varuna, to this our sacrifice be ye turned by offerings and homage,

"O Indra, Varuna, plenteous wealth and food and blessing give us

"This my song may it reach Indra Varuna and by its force bring sons and offspring

एतेषु यश्चरते भ्राजमानेषु यथाकालं चाहुतयो ह्याददायन् ।
तं नयन्त्येताः सूर्यस्य रश्मयो यत्र देवानां पतिरेकोऽधिवासः ॥
एह्येहीति तमाहुतयः सुवर्चसः
सूर्यस्य रश्मिभिर्यजमानं वहन्ति ।
प्रियां वाचमभिवदन्त्योऽर्चयन्त्य
एष वः पुण्यः सुकृतो ब्रह्मलोकः ॥[2]

Whoever works (sacrifices) pouring libations into the shining of these the seven flames previously mentioned at the proper time him these sun rays lead where dwells the one Lord of the Deva-s.

[1] Ṛg veda VII lxxxiv 1 4 5

[2] Muṇḍakoh I ii 5 6

Saying to him 'Come come these resplendent libations carry the sacrificer by the sun rays, worshipping him and saying the sweet words 'This is your pure well deserved Brahman world

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम्।
नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम॥[1]

'The eaters of the life giving remains of sacrifice go to the eternal Brahman This world is not for the non sacrificer much less the other O best of the Kuru s

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते॥[2]

From one with attachment dead harmonious, with his thoughts established in wisdom, his works sacrifices all karma melts away

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत्।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम्॥
शुभाशुभफलैरेव मोक्ष्यसे कर्मबन्धनैः।[3]

'Whatsoever thou doest whatsoever thou eatest, whatsoever thou offerest whatsoever thou givest,

[1] *Bhagavad gita* iv 31
[2] *Ibid* 23
[3] *Ibid* ix 27 28

whatsoever thou doest of austerity, O Kaunteya, do thou that as an offering unto Me.

Thus shalt thou be liberated from the bonds of action, yielding good and evil fruits.

CHAPTER VI

THE WORLDS—VISIBLE AND INVISIBLE

We all know one world the world around us which we can see and hear and touch and taste and smell Science tells us of many parts of this world which our senses are not keen enough to perceive things too small for our eyes to see too subtle to affect any of our senses These parts of our world which we cannot perceive but about which science tells us are still physical although invisible to us they are parts of our world Physical *matter includes solids liquids gases and ethers* all made up of atoms of the same kind

But we have heard of other worlds which are invisible and are not a part of this world the worlds into which people go when they pass away from this *earth by death We read of the Triloki the three* worlds and every one should know something about these for in these three worlds the Jiva is bound to the wheel of births and deaths and in these his evolution proceeds These three worlds are made at the beginning of immense period called a Day

of Brahmâ, and perish at its ending. Four other great lokas, or worlds, complete the Brahmânda, but they last on through the life of Brahmâ. We need not deal with them here. There are also some subdivisions within the great lokas, to which the same name of loka is given, such as Preta loka and Pitr loka in Bhuvar loka, and Indra loka and Surya loka in Svarga loka.

The three great lokas with which we are concerned, the Trilokî, are: Bhûr loka, the physical world, or the earth; Bhuvar loka, the world of becoming—intermediate between the earth and Svarga; Svarga loka, the heaven world. Of these three Bhûr loka is partly visible and partly invisible to us. Bhuvar loka and Svarga loka are invisible. In Bhûr loka the Pṛthivî tattva is the basis of all forms; it exists in seven modifications: solid, liquid, gaseous, radiant, etheric, super-etheric and atomic. These latter four are spoken of as the ethers. In Bhuvar loka seven similar modifications exist, but the basis is the Ap tattva. In Svarga loka there are also seven similar modifications, but the basis is the Agni tattva.

The Jîva has three sheaths corresponding to these worlds—the Anna maya kosa, the Prâna maya kosa, the Mano maya kosa. The Anna maya kosa, or food-sheath—so called because it is built up out of the food we eat—corresponds with the visible part of

the earth and is composed of solids liquids and gases The Prana maya kosa or Prana sheath, corresponds with the invisible part of our earth and is composed of ethers Prana is the life energy and includes all the forces that science calls magne tic and electrical but is much more than these Both these sheaths are connected with Bhur loka

The Mano maya kosa mind sheath has two parts the denser part in which the passions have their seat is connected with Bhuvar loka the finer part in which play the emotions and thought is connected with Svarga loka

Other names are used for these sheaths accord ing to the object for which the classification is made but the student need not become confused by these for as he advances he will find that his increased knowledge makes them quite intelli gible We will only notice three names very commonly used

The sthula sarira or solid body is the same as the Anna maya kosa made of solids liquids and gases The Suksma sarira or subtle body includes the Prana maya kosa and the Mano maya kosa in add tion to these it includes another kosa the Vijnana maya kosa the knowledge sheath which connects the Jiva with mahar loka a loka beyond the Tri loki in which his pilgrimage is carried on one which is not destroyed though it is rendered

uninhabitable, at the close of the Day of Brahmā. This part of the Sūksma-sarira, the knowledge-sheath, is relatively permanent, and lasts through the series of births and deaths.

A table may make these two classifications and their relation to the lokas clear:

SARIRA	LOKA	KOSA
Sthūla	Bhūr	Annamaya
Sūksma	Bhūr	Prāṇamaya
Sūksma	Bhuvar	Manomaya
Sūksma	Svarga	Manomaya
[These perish at or after death and are renewed at rebirth.]		
Sūksma	Mahar	Vijñānamaya

(This does not perish at [illegible] after death [illegible] renewed at rebirth.)

The Sthūla-sarira contains the organs of action, the hands, feet, and the organs of speech, generation and excretion, often called the karmendriyas; but the true karmendriyas, *the centres which direct and control the organs*, are in the Sūksma-sarira. Thus joy, or grief, or any strong emotion affects the centres, and through them the organs; the hands twitch, the feet tap, [illegible] stamped in irritation, and so on. The Jñānendriyas have also their centres in the Sūksma-sarira, while their organs—eyes, ears, tongue, nose and skin—are in the Sthūla-sarira.

Now let us see what happens at death. First the Sūksma-sarira is separated from the Sthūla-sarira.

the Jiva drawing it away by means of the Prana maya kosa This leaves the Sthula sarira a mass of lifeless matter that is of matter from which the life that held it together is withdrawn there is plenty of life left in the cells of the body and they begin to break away from each other but the ruling life is gone The Jiva remains in his Suksma sarira Very quickly he shakes off his Prana maya kosa and has then the denser part of the Mano maya kosa as his outer most garment. He is then called a Preta and is an inhabitant of Preta loka If he has been a very good man on earth he dreams away happily while in this condition but if he has been a bad man he suffers while a Preta craving for the earthly pleasures which he is no longer able to obtain After a shorter or longer time—according to the strength of these cravings and the consequent length of time needed for their exhaustion—the densest part of the Mano maya kosa falls away and he goes as a Pitr into Pitr loka Having spent there sufficient time to purify the Mano maya kosa from all elements unfit for Svarga the Jiva in the purified Mano maya kosa goes on into Svarga and enjoys there the fruit he has stored up

When this is exhausted the time has come for his return to earth and the purified Mano maya kosa dissolves away leaving the Jiva in the

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥
अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥[1]

'For certain is death for the born, and certain is birth for the dead therefore over the inevitable thou shouldst not grieve

Beings are unmanifest in their origin, manifest in their midmost state O Bharata unmanifest in their dissolution what room then for lamentation?'

सहस्रयुगपर्यन्तमहर्यद् ब्रह्मणो विदुः ।
रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥
अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥

The people who know the Day of Brahma, a thousand Yuga-s in duration, and the Night a thousand Yuga-s in ending, they know day and night

'From the unmanifested all the manifested stream forth at the coming of Day, at the coming of Night they dissolve, even in that called the unmanifested

[1] *Bhagavad gita* ii 27 28
[2] *Ibid* viii 17 18

PART II

GENERAL HINDU RELIGIOUS CUSTOMS AND RITES

CHAPTER I

THE SAMSKARAS

EVERY religion prescribes a number of ceremonies or rites to be performed by its followers. The use of the ceremonies, speaking generally, is (1) to help the Jiva to conquer and purify his sheaths; (2) to bring to his aid superior Intelligences, such as the Devas and the Rishis; (3) to improve the atmosphere around him, and so make it easier for him to steady and concentrate his mind.

To this end are used material objects, gestures, postures and sounds, all carefully arranged to bring about the results aimed at.

The objects used are chosen for their good magnetism, and in many cases—such as particular flowers offered to a particular Deva—because they share the magnetism of the Object of meditation or of worship, and thus make a link between that Object and the worshipper. Thus a mala, a rosary, of tulasi beads is used in the worship of Sri Krisna, one of rudraksa in the worship of Maha deva.

Gestures and postures for the most part affect the Pranas—the sub divisions of the life breath that

circulate in the body, some prevent the magnetism of the body from escaping into the surrounding atmosphere, and force its currents to move in a way suitable for calm and quiet thought.

Sounds are used for all the three purposes mentioned above. They give rise to vibrations, and as these vibrations are regular and even, they make the vibrations of the Sūksma Śarīra—which is very sensitive and easily affected—regular and even also. When these vibrations of the Sūksma Śarīra are made regular, the Jīva is much helped in steadiness of thought and devotion. Sounds of a suitable kind attract the attention of the Ṛṣis and Devas to the person uttering the sounds, and they help him. Further, suitable sounds drive away hostile Intelligences and bad magnetic influences, and so improve the surroundings of the speaker.

Sounds thus used are called Mantras. A *mantra* is a succession of sounds, a definite sequence, the sounds being arranged in a certain order. If the sounds are changed, the vibrations are changed, and the results will be changed. That is why a mantra cannot be translated. A translated mantra is like a sentence in which all the letters of the words are jumbled up, and so conveys no meaning.

There is another thing to remember about mantras. If the man who utters a mantra is not trying to lead a good life, the vibrations of the mantra will do him

harm not good For as they work on his Sūksma sarira they bring to bear on it a force antagonist c to evil desires and evil thoughts and shake it very violently and may even wound and tear it as his evil resolves make it vibrate in one way and the vibrations of the mantra force it nto another If his resolves are good then they work with the mantra and cause no conflict however weak they may be they aid and do not hinder

Mantra s need not be spoken aloud and their silent repetition is indeed more powerful than audible recitation They affect the subtler kinds of matter more than the denser

Among the ceremonies n the life of a Hindu are some important ones that mark the chief stages of his life in old days these were numerous ten standing out as the chief but of these ten only some are now practised Seven of the Samskara s relate to infantile life and early childhood Of these seven the sixth Anna prasana the first feeding with solid food is universally observed and the seventh Cuda karana—the tonsure and with it the piercing of the ears—is performed almost universally Then comes the important eighth Samskara the Upanayana the leading of the boy to the Guru who gives him the sacred thread and teaches him the Gayatri this initiation making him a Dvija twice born

The Upanayana is the beginning of the stude stage of life during which Brahmacharya ent celibacy, is enjoined, and the duty of the lad is study diligently This stage is closed by the four return home the Samavartana after which he ready to enter the second stage of life that of tl householder, the Gṛhastha the tenth Samskār Vivaha, marriage marking his entry into manhoo and its responsibilities In modern India the wholesome rules have fallen into disuse though tl Upanayana and Vivāha samskāras are maintaine as ceremonies Marriage is incongruously thru into the midst of the student life and the duties o manhood and boyhood are mixed up to the injury o both May the ancient rule be speedily revived

---

एक शब्द सुप्रयुक्त स्वर्गे लोके कामधुग्भवति ।[1]

One sound well uttered becometh as the co *of plenty in the Svarga world*

मन्त्रो हीन स्वरतो वर्णतो वा मिथ्या प्रयुक्तो न तमर्थमाह ।
स वाग्वज्रो यजमान हिनस्ति यथेन्द्रशत्रु स्वरतोऽपराधात् ॥

The mantra defective in Svara (inflection) o Varna (letter or colour) is uttered falsely and

[1] Patanjali's Mahabhashya i 84
[2] Panini Shiksha

declareth not the true meaning That lightning word slayeth the performer himself as (the word) Indra satru for fault of Svara (slew Vrttra, the performer of the sacrifice and the enemy of Indra instead of slaying Indra the enemy of Vrttra as intended)

वदिकै कर्मभि पुण्यैर्निपेकादिर्द्विजन्मनाम् ।
कार्य शरीरसस्कार: पावन प्रेत्य चेह च ॥[1]

With sacred Vaidika rites should be performed the Samskara s of the body namely Niseka and the rest of the twice born which purify here and hereafter

चित्रकर्म यथा ऽनेकै रागैरुन्मील्यते शनै ।
ब्राह्मण्यमपि तद्वत्स्यात्सस्कारैर्विधिपूर्वकै ॥[2]

As the outline of a picture is lighted up slowly with (the filling in of) many colours even so is Brahmanya with scriptural Samskara s.

गर्भाधान पुसवन सामन्तो जातकर्म च ।
नामक्रिया निष्क्रमो ऽन्नप्राशन वपनक्रिया ॥
कर्णवेधो व्रतादेशो वेदारम्भक्रियाविधि ।
केशान्त स्नानमुद्वाहो विवाहाग्निपरिग्रह ॥
त्रेताऽग्निसग्रहश्चेव सस्कारा षोडश स्मृता ।[3]

[1] *Manu smrti* ii 6

[2] *Angiras* quoted in *Pārāsara grhya sutra Hari hara bhasya* p 260 II i)

[3] *Vyasa smrti* quoted in *Pārāsara grhya sutra* p 269

CHAPTER II

S'RĀDDHA

S'RADDHA is the name of the ceremonies performed to help the Jiva, who has put off his visible body in death, by those who remain in this world. The Jiva that has put off his visible body is called a Preta, and the part of the S'râddha performed to help him at this stage is called the Preta kriyâ. The visible body, the Annamaya Kosa, is carried to the burning ground that it may be dissolved into its constituents as quickly as possible; the ashes are gathered together on the third day, and are thrown into running water, preferably into a sacred stream. When the Annamaya Kosa is destroyed, the Prânamaya Kosa rapidly disperses, and this dispersal is quickened by some of the mantras used at the cremation. Burning is the best way of destroying a dead body, and this destruction is important both for the departed Jiva and for those left behind; so long as it remains undissolved, the Prânamaya Kosa hangs round it, in consequence of the magnetic attraction between them, and the Jiva is thus linked to the earth, which

is bad for him on the other hand a slowly decaying body in the ground as in burial sends out poisonous gases and this is bad for those remaining behind

The Sraddha s performed after the burning help in a re arrangement of the materials of the Manomaya Kosa partly by the magnetic influences of the objects used and partly by the vibrations set up by the mantra s After a certain time the Sapindikarana ceremony is performed which helps the Jiva to pass from Preta loka to Pitr loka and he is then enrolled among the Pitr s, or the ancestors living in the subtler regions of Bhuvar loka Seven generations one in Bhur loka and six in Bhuvar loka can affect each other When the Jiva passes on into Svarga he has no further need of the help furnished by Sraddha

---

देशे काले च पात्रे च श्रद्धया विधिना च यत् ।
पितृनुद्दिश्य विप्रेभ्यो दान श्राद्धमुदाहृतम् ॥[1]

Gifts to deserving Brahmana s for the sake of benefit to the Pitr s in the proper times and places and with faith are known as Sraddha

[1] *Brahmanda purana*

कुर्यादहरहः श्राद्धमन्नाद्येनोदकेन च।
पयोमूलफलैर्वाऽपि पितृभ्यः प्रीतिमावहन्॥[1]

[1] S'rāddha should be offered to the Pitṛs, day by day, with corn and water, or even roots and fruits and water, bringing them satisfaction.

पञ्चभ्य एव मात्राभ्यः प्रेत्य दुष्कृतिनां नृणाम्।
शरीरं यातनार्थीयमन्यदुत्पद्यते ध्रुवम्॥
तेनानुभूय ता यामीः शरीरेणेह यातनाः।
तास्वेव भूतमात्रासु प्रलीयन्ते विभागशः॥
यद्याचरति धर्मं स प्रायशोऽधर्ममल्पशः।
तैरेव चावृतो भूतैः स्वर्गे सुखमुपाश्नुते॥[2]

[2] Out of the five elements a (subtler but) firm body is born (as such) for sinful Jīvas (after death), that they may suffer punishment therein.

After the suffering of the punishments awarded by Yama in that body (the body) dissolves again into the elements.

If (the Jīva) has done more Dharma and little Adharma, he goes to Svarga and enjoys happiness there, enclosed in another body composed of the same elements.

चितानोऽग्निप्रभृति च प्रेतत्वमुपजायते ।[1]

After the cremation is completed (the Jiva) becomes a Preta

वर्षं यावत्खगश्रेष्ठ मार्गं गच्छति मानव ।
तत पितृगणै सार्धं पितृलोकं स गच्छति ॥
दत्तै षोडशभि श्राद्धैः पितृभि सह मोदते ।
पितु पुत्रेण कर्तव्य सपिण्डीकरण सदा ॥

The Jiva remains on the path (i e the Preta loka) for a year O best of birds then he passes on into the Pitr loka (and dwels) with the Pitr s

By the offering of the sixteen Sraddha s he s helped to dwell in joy with the Pitr s Therefore should the son ever perform the Sapindi karana rites for the father

Gar da purana II 36
[2] Ib d II x 1 6 7 20

CHAPTER III

S'AUCAM

S'AUCAM, or S'auca, consists of the rules laid down for keeping bodily purity, and thus ensuring physical health and strength. Disease is a sign that some law of nature has been disregarded, and the Ṛsis—knowing that the laws of nature are the laws of God, the expression of His being, and that the Jīva is a portion of God enveloped in matter—have treated obedience to the laws of nature as a religious duty.

The visible body, with its invisible double, the Prāṇamayakosa, being made of physical materials, it is necessary to use physical means to make them pure, and to keep them pure, and we need to understand them in order to do this.

The visible body, the Annamayakosa, is composed of particles drawn from the food we eat, the liquids we drink, the air we breathe, and from a constant rain of minute particles, too tiny for us to see, that falls upon us continually from the people and the things around us. This last statement may sound a little strange, but it is true. Our bodies are not

made of dead matter for there is no such thing as dead matter[1] Matter is made of tiny living things called atoms and of other tiny living things that are collections of atoms A grain of dust is a collection of myriads upon myriads of tiny living creatures and there are grades upon grades of these minute lives, till we come to what are called microbes that can be seen with the help of microscopes Now these microbes and the other smaller lives are all floating about in the air and our bodies and all things are made up of these Stones plants animals, human beings and all the manufactured things round us, houses, furniture, clothes are constantly giving off clouds of these particles Everything near us, and still more everything we touch, gives us some of its particles and we give it some of ours If we are to be healthy, we must only take into our bodies pure particles and drive away impure ones The rules of S'auca are intended to show us how to do this

The food we eat must be pure Now all things are becoming more alive or are getting nearer death are being built up or are being destroyed Pure food is becoming more alive has life in it which is unfolding its next natural stage is one of ' higher integration that is of greater complexity

[1] See p 67 for what is meant by lifeless matter A body as a whole is said to be dead when the Jiva has left it although the particles of it are alive As this dead body decays the living particles are set free

Fresh leaves and fruits, grains and roots, are full of life which is unfolding; we take that life into our bodies, and it builds them up. These things become impure if they are stale, for the life is then departing; they are on the way to death. All flesh is more or less impure, because its indwelling life has been driven from it, and it is ready to decay; its next natural stage is one of disintegration, that is, of breaking up into simpler forms; the body built by it is more liable to disease than the body built of plant products, wounds heal less quickly, and fevers run higher.

Of liquids, pure water is necessary to health, and infusions of herbs in it, such as tea, coffee and cocoa, taken in moderation, are harmless and often useful. Milk is at once food and drink of the purest kind. Every form of drink into which alcohol enters is impure and most harmful to the body. It is fermented liquor, that is liquor in which decomposition has begun, and it injures the tissues of the body and is a distinct poison to the brain. Especially is it mischievous in a hot climate, bringing about premature decay and early death. So also are drinks [illegible] into which enter such stupefying drugs as Indian hemp—the popular but health-destroying bhang.

Pure air is as necessary to health as pure food and drink. As we breathe, we send out a gas

called carbon dioxide, which is stupefying, and if we shut ourselves into a confined space, all the air in it becomes laden with this, and unfit to breathe. Further the breath carries out with it waste particles from the interior of the body, and unless the fresh air blows these away, they are breathed in again into our lungs and those of others, and are poisonous in their effects.

We must not only build up our bodies out of clean materials, but we must keep the surface of the body clean by frequent washing and bathing. The whole body must be bathed, at least once everyday, and well rubbed in bathing, so that all loose particles may be washed away, and the skin kept clean and fresh Any part of the body that becomes soiled, feet, hands, etc, should be washed, and washing before and after food must never be omitted. To eat with unwashed hands is to run the risk of soiling the food with dust and other injurious particles, and the washing after food is obviously imperative. The garments next the body should also be washed daily.

The Hindu, ever accustomed to look at the outer world as the symbol of the inner, has joined to his outer ablutions the idea of inner purification. As he washes the outer body, he repeats mantra-s for the purifying of the inner bodies, and thus weaves his religion into the commonest incidents of daily life.

strictness, but if he be proud, passionate, harsh, vain, suspicious, he is pouring impurity into these kos'a s faster than any rules can wash it out. In the eyes of the Rsi-s and the Deva-s such a one is ever a s'uci

---

दूरादावसथान्मूत्र दूरात्पादावसेचनम् ।
उच्छिष्टान्न निषेक च दूरादेव समाचरेत् ॥[1]

"Far from his dwelling let him remove excrement, far the water used for washing his feet, far the leavings of food, and bath water'

आचम्य प्रयतो नित्यमुभे सन्ध्ये समाहितः ।
शुचौ देशे जपञ्जप्यमुपासीत यथाविधि ॥

"Being purified by sipping water, he shall always daily worship in the two twilights with a collected mind, in a pure place, performing Japa according to rule"

उपस्पृश्य द्विजो नित्यमन्नमद्यात्समाहितः ।
भुक्त्वा चोपस्पृशेत्सम्यगद्भिः खानि च संस्पृशेत् ॥[3]

"Having washed, the twice-born should eat food always with a collected mind, having eaten, let him rinse well and sprinkle the sense organs with water.'

[1] *Manu smrti* iv, 151
[2] *Ibid*, ii 222
[3] *Ibid.*, ii, 53

posterity No man is truly human who does not recognise what he owes to the past, his debt to the ancestors

The outer sacrifice to Men is hospitality every day a true Aryan should feed some one poorer than himself The inner meaning is the duty of serving and helping humanity of feeding the hungry, clothing the naked, sheltering the homeless comforting the sad Those who are rich are the stewards of the poor

The outer sacrifice to Bhutas to creatures is the putting of a little food on the ground before beginning the meal for the invisible lower entities around us, and the placing of the remains of the meal in a suitable place for vagrant men and animals The inner meaning is the duty of caring for those who are beneath us in the human and in the lower kingdoms, the recognition of our debt to them for their services to us and the practice of kindness and consideration towards them

Thus the five great daily sacrifices teach man his relations, with all around him with his superiors, his equals and his inferiors They establish the harmonious relations on which the happiness and prosperity of families and of nations depend They turn the wheel of life in accord with the will of Ishvara, and so help on the evolution of the worlds They teach each individual that he is

'The Rsis, the Pitr s the Deva s, the Bhuta s, and guests expect (help) from the householders, hence he who knoweth should give unto them

'Let him worship according to the rule the Rsi s with Veda study the Deva s with Homa the Pitr s with S'raddha s men with food and the Bhuta s with Bali

to be united with him to feel the unity of the individual self with the supreme Self It may take the form of praise of His Perfection of prayer rooted in a sense of imperfection of appeal to His Love of recognition of His Power of meditation on His Nature of intense longing for His Unveiling—and many another according to the temperament and the stage of evolution of the worshipper But whether in the peasant or in the philosopher it is the expression of the longing after Brahman the expression differs with the emotional and intellectual evolution but the root longing is the same

The All the Unconditioned is never an Object of worship Attributes are needed for worship on which the mind can be fixed by which the emotions can be stirred The Saguna Brahman Isvara is the Object of worship whom all prayers and praises reach to whom all contemplation is directed He may be adored as Siva or Visnu as Mahadeva or Narayana as Durga or Laksmi as Ganesa Indra Agni Sarasvati or as an Avatara—Rama or Krsna or Buddha but under whatever name and form it is Isvara who is worshipped

This explains a matter that often puzzles boys why sometimes Siva sometimes Visnu is spoken of as the Supreme being why one Purana exalts One and another exalts Another All these are Forms; and Isvara is One The worshipper is worshipping

Samdhya the Vaidika and the Tantrika and a boy should perform the Samdhya according to his caste and family customs He learns it from a properly qualified instructor and should then practise it daily Meditation in its definite stages belongs to manhood rather than to boyhood

नैष्कर्म्यमप्यच्युतभाववर्जितं न शोभते ज्ञानमलं निरञ्जनम् ।
कुतः पुनः शश्वदभद्रमीश्वरे न चार्पितं कर्म यदप्यकारणम् ॥[1]

Even the highest and most stainless knowledge even perfect unselfishness in actions shine not if uninspired by devotion to the Imperishable How then shall acts (bring peace) which (aim at fruit and) are not pure or even those that are performed without desire if they are not offered up to Isvara ?

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।

. . . .

ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥
क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥
ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥

[1] Vishnubhagavata I v 12

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥[1]

"However men approach Me even so do I welcome them, for the path men take from every side is mine, O Partha

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥

'Any devotee who seeketh to worship with faith any such aspect I verily bestow the unswerving faith of that man

[1] *Bhagavad gita* iv 11
[2] *Ibid* vii 21

to unfold symmetrically and harmoniously This order is imposed by Isvara the Supreme Self on the lower kingdoms of our world the seed the root the stem the leaves the flower the fruit succeed each other in due order and each has its place and its beauty in its season so also He imposes the stages of human life—infancy childhood youth maturity old age this sequence man cannot escape from nor change but the unfolding Jivatman in man clouded by the matter he has not yet mastered pushes irregularly in various directions led by Manas dominated by Kama grasping at the things of one stage while yet in another and so hindering his due evolution in each The child would be a youth the youth a man the old man grasps backward at the joys of youth thus life is robbed of its serenity and thereby of half its usefulness

In order to counteract this mistaken eagerness and lack of balanced order the great Rsis marked out for the eldest born family of the Aryan race the definite stages in the life of the individual from birth to death and the definite stages in the life of the Jivatman in his long evolution through myriads of births and deaths In each case these stages are four in the life between one birth and one death they are called Asramas resting places dwellings in the life passing through countless births and deaths they are called Varnas colours or castes

the boy He must be hardy and simple in his habits these virtues make his body strong and healthy he acquires them by rising early bathing eating moderately of plain food taking plenty of exercise not allowing himself to lounge luxuriously and idly Contrast a boy who lives in this way with one who lies late in bed who over eats himself on sweetmeats and rich dishes who takes little exercise and spends much of his time lying on soft pillows The one is alert strong hard muscled vigorous active and will be a strong healthy man the other is heavy flabby fat lazy or too thin and weak and will soon be diseased and suffering

The student must also strive for the virtues of industry obedience humility and serviceableness youth is the preparation time of life and industrious study to acquire knowledge is absolutely necessary for useful manhood obedience s using the experience of his elders to guide his conduct and saves him many a trouble in early life and only he who knows how to obey is fit to rule hereafter humility lifts him quickly as all are willing to share what they have with the humble and serviceableness in the narrow circle of the family and the school builds up the nature that will serve humanity

The student must be chaste in thought and act a celibate in mind and body He must guard his thoughts, for the boy who does not think

duties with those of the student, caused by the modern evil of student marriage has deprived the entry into it of its ancient solemnity and dignity The plucking and eating of unripe fruit deprives the eater of its sweetness

Certain well born but thoughtless Brahmana youths, abandoning their homes before due time went into the forests to lead a life of asceticism Indra pitied them, and, assuming the form of a golden bird, taught them Follow the household life! *It* is the field for the cultivation of virtues It is sacred Worship of the Devas study repayment of the debt to the pitris by the rearing of a family and helping on new lives as we have been reared and helped—these are the austerest of penances Bear the heavy burden of the duties of the household! They that run away from their work fall into sin To eat the remnant of the food left after helping the needy is to eat the true remnant of sacrifice![1]

When the householder sees his sons able to bear the full burden of his duties, when the signs of age appear, and his children s children are round him the time has come for him and his wife to surrender the headship of the home, and to retire from active life and wordly labour A quiet and somewhat secluded life given to study, to self sacrifice for the good of

[1] *Mahabharata* Santi parvan xi

'When the householder sees wrinkles (on his skin) whiteness (in his hair) and the progeny of his progeny, then let him retire to the forest

'Having passed the third portion of his life in the forest, let him abandon all attachments and wander (as an ascetic) the fourth portion of his life

अनधीत्य द्विजो वेदाननुत्पाद्य तथा प्रजाम् ।
अनिष्ट्वा चैव यज्ञैश्च मोक्षमिच्छन्व्रजत्यधः ॥[1]

A twice born man who seeketh Moksa without having studied the Vedas without having produced offspring, and without having offered sacrifices goeth downwards

अनारोग्यमनायुष्यमस्वर्ग्यं चातिभोजनम् ।
अपुण्यं लोकविद्विष्टं तस्मात्तत्परिवर्जयेत् ॥

Over eating is against health long life (the attainment of) heaven and merit and is disapproved by the world therefore let it be avoided

नोदितो गुरुणा नित्यमप्रणोदित एव वा ।
कुर्यादध्ययने यत्नमाचार्यस्य हितेषु च ॥
वर्जयेन्मधु मांसं च गन्धं माल्यं रसान्स्त्रियः ।
शुक्तानि चैव सर्वाणि प्राणिनां चैव हिंसनम् ॥

. . . . . .

[1] *Manu smrti* vi 37
Ibid ii 57

"As all creatures live supported by the air so the other orders exist supported by the householder.

"Of all these (Āsramas) by the declaration of the Veda scripture the householder is the highest; he verily supporteth the other three.

"As all streams and rivers flow to rest in the ocean, so all the Āsramas flow to rest in the householder."

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।
स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥[1]

"He that performeth such action as in duty independently of the fruit of action, he is a Samnyasin, he is a Yogin, not he that is without fire and without rites."

[1] *Bhagavad gita* vi 1

better state of things may be brought about is a question for men to discuss and resolve not for inexperienced boys What we need here is to understand the meaning of caste

We have said there are four stage

The first is that which includes the infancy childhood and youth of the Jivatman he is unfolding youthful virtues developing obedience serviceableness patience he has few responsibilities his duties may be summed up in the word Service Where there is no caste confusion such young Jivatmans are born only into the lower social stratum they are labourers artisans servants manual workers of every kind In the social polity of the Sanatana dharma such Jivatmans were born into the caste of Sudras In these days of caste confusion such young Jivatmans whether born in the Sudra caste in India or into the corresponding class elsewhere are happy contented and useful but where as often happens now a days they are born into higher castes or classes they do much harm to their surroundings by their incapacity to discharge higher duties and to bear the weight of higher responsibilities So also difficulties arise when older Jivatmans are born into the lower bodies and fret against their environment, are discontented and rebellious Of course a really advanced Jivatman is content in any body but the mediocre Jivatman is quite naturally and

The fourth stage embraces the serene age of the Jivatman when earthly things have lost their charm and he becomes the counsellor and friend and helper of all his youngers This includes the priest the counsellors the teachers of every kind—authors scientists poets philosophers In the social polity of the Sanatana dharma such Jivatmans were born into the caste of Brahmana the advanced and unselfish ones who gave much and needed little Caste confusion in India has struck this caste most hardly as the degradation of the higher is always worse than that of the lower The Sudra Jivatman in the Brahmana body is the greatest danger to the Sanatana dharma

Much of the evil has grown from men of each caste grasping at the work of the other castes and from each thinking more of the rights his caste gives him than of the duties it imposes The Brahmana and the Ksattriya have claimed their privileges ardently, and have shrunk from the heavy burdens belonging to their castes Naturally this attitude has provoked opposition and antagonisms have replaced mutual service and good will Hence caste has become a source of social bitterness instead of a framework maintaining all in happy order

At least this much every boy can do towards bringing about a happier state of things he can

विषयेष्वप्रसक्तिं च क्षत्रियस्य समादिशत् ॥
पशूनां रक्षणं दानमिज्याऽध्ययनमेव च ।
वणिक्पथं कुसीदं च वैश्यस्य कृषिमेव च ॥
एकमेव तु शूद्रस्य प्रभुः कर्म समादिशत् ।
एतेषामेव वर्णानां शुश्रूषामनसूयया ॥[1]

'He, the Resplendent for the sake of protecting all this creation assigned separate karma s to those born of His mouth arms thighs and feet

'Teaching and studying the Veda sacrificing and also guiding others in offering sacrifices, gifts and receiving of gifts these He assigned to the Brahmana s

The protection of the people gifts, sacrificing and study of the Veda s non attachment amid the objects of the senses these He prescribed to the Ksattriya s

The protection of cattle gifts sacrificing and study of the Veda s commerce banking and agriculture, to the Vaisya s

'The Lord commanded one karma only for the S'udra s, to serve ungrudgingly these other castes

यस्य यल्लक्षणं प्रोक्तं पुंसो वर्णाभिव्यञ्जकम् ।
यदन्यत्रापि दृश्येत तत्तेनैव विनिर्दिशेत् ॥[2]

[1] *Manu smrti* i 87 91.
[2] *Visnu bhagavata* VII xi 35

we have to believe in "the One Existence One Supreme Being Each religion calls It by many names Different religions and different languages give it different names In fact, 'That Infinite One bears *all* names whatsoever It wears all forms that there are in the universe minutest to vastest, It does all acts, makes all movements, everywhere, in all time Whatever names forms acts there are, all belong to It

ब्रह्मैतद्धि सर्वाणि नामानि . . रूपाणि . . कर्माणि बिभर्ति ।[1]

The nearest manifestation of It and the conclusive proof to us of It, is our own consciousness, which appears as self consciousness, I am It is not possible to doubt the existence of my Self In fact no one ever can, or ever does, doubt It If any one doubts It, then he the doubter is himself It, It exists as the doubter and as the doubt Behind, beyond, higher, deeper further than this Ultimate Fact, it is not possible to go It is the Ultimate Mystery, It is also the Immediately Sun clear our Self

Now this Final Principle of all Life and Consciousness *as if* for Play, Amusement, Pastime, Lila, Krida, makes and unmakes creates and destroys, countless bodies, countless worlds It, so to say, puts on and puts off appearances, as a

[1] *Brhad-aranyakopanisad* I vi 1 3

Such are the many names for the two parts of this cyclical movement

After having passed through very many other living forms referred to before in pt I ch ii the Spirit comes to the stage of man Then it becomes or rather, makes itself subject to the laws of conscious Karma and its consequences

Now when the spirit or soul has advanced to a fairly high stage in evolution as man after many births it becomes able to ask and asks itself consciously What am I ? What is all this ? Why is all this ? What is the meaning and purpose of life ? Slowly it discovers answers as above with the help of the teachings embodied in the Scriptures by the Elders of the Race The Meaning of Life is as just said first Play Pastime Lila Krida then Kaivalyam resting quietly in Soli tude Alone All one first Waking then Sleeping first Activity then Rest The Purpose of Life always is the ach evement of Happiness Pleasure Joy Bliss That is clearly the object of Play as well as Rest But broadly two kinds of Happiness may be distinguished One is that which arises from contact with the objects of the senses either in direct or in indirect connection with them The other is that which arises from complete rest and repose within one Self in deep ound slumber after tiring of and retiring from all sense objects

In accordance with the Meaning and Nature of Life the Purpose of Life becomes twofold (*a*) first the securing of Pleasure or Sense enjoyment Abhyudaya Prosperity in this world then (*b*) the achievement of Happiness or Spiritual Bliss Nih sreyasa the Greatest Good Because the life of the human being is not lived as solitary but in Society therefore it is not possible for anyone to achieve either Pleasure or Happiness without a pro per organisation of society and a proper planning out of the individual life Hence we have the scheme of varna s and asrama s By the due observance of the rules of this scheme it becomes possible for every human being to secure a reason able amount of Sense enjoyment n the first two asrama s and then gradually to achieve Spiritual Bliss in the next two Because refined cultured sense enjoyment such as befits human beings living in Society is not possible without a reasonable amount of property and the secure possession and use of such property is not possi ble without mutual understanding and self res traint therefore the Purpose of Sense enjoyment Abhyudaya becomes sub divided into three (1) Kama the pleasure of the senses and the fine arts to be rationally enjoyed in the Family life and as subserved and refined by (2) Artha riches useful and artistic possessions Property acquired

sattva rajas tamas i e the transcendence of these three rising superior to these three knowing them to be the qualities of the Changeful Many (Pt I ch ii *supra*) Prakrti and not of the Changeless Supreme Being the One Existence Paramatman the Supreme Self Another way of explaining this triad of Moksa is that the tamas aspect of it is Bhakti universal love the rajas aspect Yogaisvarya yoga siddhis yogic powers used for the service of living beings and the sattva aspect Jnana or Prajnana and Virakti or Mukti proper extinction of all selfishness freedom from all selfish desire and the constant awareness that All Life is One Life though manifesting in conflicting and mutually balancing and neutralising opposites

In the light of these four ends of life we can now understand the good the use of all the details of the Varnasrama dharma Vaidika dharma Sanatana dharma or Manava dharma as it is variously called They all help us to achieve these ends duly

Sanatana dharma is so called because it is the Dharma the Scheme of Laws of mutual rights and duties human and divine which arises out of the Nature of the One and Only Sanatana Everlasting viz the Paramatman

नित्य सर्वगत स्थाणुरचलो ऽय सनातन ।[1]

[1] *Bhagavad gita* 24

PART III

ETHICAL TEACHINGS

CHAPTER I

ETHICAL SCIENCE WHAT IT IS

SCIENCE is a definitely arranged body of knowledge of facts related to each other A collection of facts does not make a science the facts must be systematically arranged in their relations to each other and the principles underlying these relations must be known before the collection can be called a science ETHICAL means that which relates to conduct to the way in which rational beings should behave towards each other as well as towards other creatures When therefore we speak of Ethical Science we do not mean a list of virtues and vices but we mean a definite and systematically arranged series of facts of conduct in their proper relations to each other and of the underlying principles of these relations

Another word for Ethics is morality right conduct and in order to know what is right we have to understand something about man and his surroundings

आचारप्रभवो धर्मो धर्मादायुर्विवर्धते ।
आचाराल्लभते ह्यायुराचाराल्लभते श्रियम् ॥
आचारात्कीर्तिमाप्नोति पुरुष प्रेत्य चेह च ॥[1]

The mark of Dharma is Ācara (good conduct) Ācara is the mark of the good Higher than all teachings is Ācara From Ācara is Dharma born and Dharma enhances life By Ācara man attains life By Ācara he attains fame here and hereafter

आचार: परमो धर्म· श्रुत्युक्त स्मार्त एव च ।
तस्मादस्मिन्सदा युक्ता नित्य स्यादात्मवान्द्विज ॥
एवमाचारतो दृष्ट्वा धर्मस्य मुनयो गतिम् ।
सर्वस्य तपसो मूलमाचार जगृहु परम् ॥[2]

Ācara is the highest Dharma declared by the S'ruti and the Smrti Therefore let the twice born that knoweth the Self ever diligently engage therein

Thus beholding the path of Dharma issue from Ācara the sages embraced Ācara as the root of all Tapas

प्रभवार्थाय भूताना धर्मप्रवचन कृतम् ।
य स्यात्प्रभवसयुक्त स धर्म इति निश्चय ॥
धारणाद्धर्म इत्याहुर्धर्मेण विधृता प्रजा ।
य· स्याद्धारणसयुक्त स धर्म इति निश्चय ॥

[1] Mahābhārata Anus'asana parvan civ

[2] Manu smrti i 108 110

anything for (such attachment) is the great frustrator of Dharma (religion etc) Artha (wealth) Kama (pleasure) and Moksa (emancipation)

Of these (four) too Moksa is the truly ultimate end for the other three are ever haunted by the fear of Death the Ender

धर्मं चार्थं च कामं च यथावद्वदतां वर ।
विभज्य काले कालज्ञ सर्वान्सेवेत पण्डित ॥
मोक्षो वै परमं श्रेय एष राजन्सुखार्थिनाम् ।[1]

The wise man O best of speakers that knoweth the proper times serveth Dharma Artha and Kama all three evenly dividing his time between them (on the Pravrtti marga the path of outgoing)

But O King all beings desire happiness and Moksa (belonging to the Nivrtti marga the path of return) is the highest good for them

[1] *Maha-bharata* Vana parvan xxx 4 43

innumerable minds and these bodies and minds come into relations with each other. There can never be right relations until each separate mind and body act to other minds and bodies on the principle that they are at root one, that what helps all is the only thing that really helps each, and that what injures one really injures all. In hurting another we are really hurting ourselves. If a hand cut the foot belonging to its own body, the blood would flow from the foot, not from the hand, but presently the hand would grow weak, for the blood circulates in the whole body and there is only one supply for all parts of the body. So also with men; and if one man wounds another, the wounder suffers as much as the wounded, only the suffering takes longer in making itself felt.

This, then, is the foundation of right conduct as seen by the Reason. Boys have at first to take moral precepts on the authority of great Sages and Saints, as taught in the Shastras, because they have not the power nor the time to think them out for themselves. But they can in their manhood verify these precepts given in the Sanatana dharma by applying their Reason to them.

The One Self is in all beings; every Jivatman is a portion or reflection of the One Self. Let this principle sink deeply into every heart, and let each remember that he who injures another injures

He in whose consciousness full of perfected knowledge all beings have become the Self—in him thus beholding the unity there is no more any delusion nor any sorrow

सर्वभूतस्थमात्मान सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सवत्र समदर्शन ॥[1]

The self harmonised by yoga seeth the Self abiding in all beings all beings in the Self everywhere he seeth the same

[1] *Bhagavad gita* v 29

learn that he himself is only a part or reflection of a much greater I, the Isvara, and that all his powers can only bring happiness if used as a part of that greater I. Then he begins to see the Unity under the diversity, and turns away from his little separate self to realise the One Self; he tries to give to all that are weaker than he is, to share with himself in other bodies and minds what he has accumulated in his own. This is called the Nivrtti marga, the path of return, on which the Jivatman is seeking to realise himself as one with all by sharing all he has with all who need.

These two paths make up what is called evolution, and along this road of evolution the Will of Isvara in His aspect of Visnu is guiding His universe. To work with this Will is Right, to work against it is Wrong.

Now the world as a whole is at the turning point where the Pravrtti marga changes to the Nivrtti marga. Most people are still on the Pravrtti marga, but their way onwards, their higher evolution, lies along the Nivrtti marga. Hence right conduct consists of the desires, thoughts and actions that help oneself and others to tread the Nivrtti marga, the path that leads to Union. We must aim at decreasing separateness, at increasing unity; all that lessens separateness and leads towards unity is Right, all that increases separateness and leads

He may not overlook the slightest wrong done to the meanest of his subjects if he wish himself and his country well The sin that attaches to the killing of a person that should not be killed is equal to the sin of not slaying one that deserves to be slain The King should ever exact with firmness yea severity from all his subjects their respective duties If he does not do this then will they prowl about unchecked like wolves murdering the weaker and devouring each other It has been sung of old

She alone is a wife that speaketh pleasantly He alone is a son that maketh his sire happy He alone is a friend who may be safely trusted That verily, is the motherland wherein living is earned He alone is a King who ruleth strictly without oppression in whose territories the righteous have no fear who cherisheth the poor and punisheth the wicked

The Asrama s and the Varna s were given in order to shew people what kind of virtues they should aim at in the particular place and time in which they find themselves and thus to help on their orderly evolution As all men have not the power nor the time to find out for themselves the Will of Isvara the S'astra s have been given to tell us of that Will and so to help us in distinguishing between Right and Wrong But some general rules

[1] *Mahabharata* S'anti parvan cxxxix and cxli cxl i

Karma done under personal desire (for gain) here or hereafter is Pravrtta karma done without such desire under guidance of perfected knowledge (of right and duty) is Nivrtta

Doing Pravrtta karma man evolves into the condition of Deva s Performing Nivrtta he rises to beyond the five Bhuta s

अन्ये कृतयुगे धर्मास्त्रेतायां द्वापरे ऽपरे ।
अन्ये कलियुगे नृणां युगह्रासानुरूपत ॥

Different are the dharma s in Krta yuga different in Treta and Dvapara different again are the dharma s of men in Kali yuga—changing according to the changes of the cycles

यत प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानव ॥
श्रेयान्स्वधर्मो विगुण परधर्मात्स्वनुष्ठितात् ।
स्वभावनियतं कर्म कुर्वन् नाप्नोति किल्बिषम् ॥
ईश्वर सर्वभूतानां हृद्देशे ऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥
तमेव शरणं गच्छ सर्वभावेन भारत ।
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥

He from Whom is the emanation of beings by Whom all this is pervaded by worshipping

[1] *Mahabharata* Santi parvan ccxxx 7
Bhagavad gita xviii 46 4 61 6

यदन्येषा हित न स्यादात्मनः कर्म पौरुषम् ।
अपत्रपेत वा येन न तत्कुर्यात्कथचन ॥[1]

. . . . . .

अतो यदात्मनो ऽपथ्य परेषा न तदाचरेत् ।

[The translations of these slokas are given on p 156]

[1] *Mahabharata* Santi parvan cxxiv 67
Yajña-valkya smrti iii 65

renunciation peacefulness absence of crookedness compassion to living beings uncovetousness mildness modesty absence of fickleness vigour forgiveness fortitude purity absence of envy and pride [1] Such virtues draw men together and are based on the knowledge that all selves are one On the other hand see how those He marks as Asuric the qualities which drive man apart promote divisions " Hypocrisy arrogance and conceit wrath and also harshness and unwisdom [2] And his description of the Asuric type of man shews one who is full of ahamkara egoism and selfishness

Let the young student then grasp firmly this distinction between Right and Wrong and apply it to the guidance of his conduct In later study he will add much to his thoughts on Right and Wrong will learn many details and have to solve many complexities but this principle this standard will remain unaltered for it is based on evolution and is in accord with the will of Isvara

---

सर्वेषामपि चैतेषामात्मज्ञान पर स्मृतम् ।
तद्ध्यग्र्य सर्वविद्याना प्राप्यते ह्यमृत तत ॥

[1] *Bhagavad Gita* x 1 3
[2] *Ibid* 4
[3] *Ibid* 7 18

CHAPTER V

VIRTUES AND THEIR FOUNDATION

WE have already seen that mutual sacrifice another name for mutual service is enjoined by the Sana tana dharma and it is easy to see that this is Right since it promotes union Thus the five daily sacri fices promote union between the sacrificer and Rsis Devas Pitrs Men and Animals Another way in which the Sanatana dharma teaches us to do right is by explaining to us the three debts that we owe the debt to the Rsis paid chiefly in the Brahmacarya Asrama by study and by service of the teacher the debt to the Pitis the Ancestors, paid chiefly in the Garhasthya Āsrama by rearing a family and by charity the debt to the Devas paid chiefly in the Vanaprastha Asrama by sarifice and meditation

A debt is something we owe we have received and should repay This payment of debt of what is due is called the discharge of duty that which we owe to others which we *ought* to do The dis charge of a duty is called a virtue the non dis charge of a duty is called a vice A virtuous man

harm results and vices arise This description of the nature of virtues as forms of Truth corresponds again with our standard of Ethics for truthfulness promotes union while untruthfulness increases separateness

Truthfulness has always been a marked characteristic of the noble characters described in Hindu literature My lips have never uttered an untruth is a favourite phrase of the Heroes Sri Krsna promised not to carry arms on Kuru ksetra and when He ran towards Bhisma with uplifted whip to help Arjuna Arjuna refused His help because of His promise So also Yudhi sthira though almost despairing of victory would not take His help because of that same promise[1] On the other hand we read that when Yudhi sthira for a moment in his utmost need forgot his truthfulness and told a lie to the undoing of Drona his war chariot lost the power that upraised it from the earth and it sank to the ground[2] When the Pandava s were yet in the forest and Sri Krsna suggested that Yudhi sthira might send an army against the Kuru s thus breaking the spirit of the promise that they would remain thirteen years in exile Yudhi sthira s answer was ' The sons of Pandu swerve not from the path

[1] *Maha bharata* Bh sma parvan lix
[2] *Ibid*
[3] *Ibid* Drona parvan cci

ancient story says with a natural armour that no weapons could pierce through The Deva s ever working that the cau e of the Pandava s might prevail were sorely anxious le t in the prede tined combat between Karna and Arjuna the latter should fail because of that strong armour It was Karna s rule that he at facing the ast every day studying the Veda s t ll the un turned the zenith and he had vowed that during that period of his Veda study every day whatsoever a Brahmana a ked of him that he had to give he would g ve to him un failingly and one day Indra the King of the Deva s seeing no other way took on the semblance of an aged Brahmana and appeared before Karna and said he had a boon to ask And Karna said that he would surely give it if it were a ail within his power Then Indra said Give me this armour that you wear by nature on your body Karna replied I know thee now to be no artless Brahmana but the King of the Deva s himself di guised to help the cause of the Pandava s But even the letter of my given word must be re pected Take what thou askest though in giving thee thy wi h I know I give my life and what is even more than life to me the only chance of conquering my soldier rival Arjuna in battle And Karna hewed off that living armour piece by piece with his own hand and sword and gave it all to Indra winning

disguised as a dwarf came to the sacrifice and begged as boon as much land as He could cover in three paces S'ukra the preceptor of Bali bade him refuse to carry out his gift since Vamana was Visnu Bali answered The grandson of Prahlada shall never speak untruth I will give to this Brahmana boy what I promised even if he be Visnu and my enemy And when Vamana had covered the Tri loki with two paces and demanded a third foothold Bal offered his own head and took as favour the loss of all his kingdom And for this Visnu blessed him declaring His wealth gone his position lost himself overpowered and chained by enemies forsaken by friends reviled and cursed by his own preceptor Bali forsook not truth The purana s say that for such acts of truth by the blessing of Visnu Bali will be the next Indra when the present Deva whose proper name is Puram dara vacates that office (for Indra is the title of the great office of the sovereign of the divine kingdom not a personal name)

As truth is Brahman those who seek Brahman must be truthful Above and beyond all else there fore a boy should strive for truthfulness

---

[1] *Visnu bhāgavata* VIII xx xx i

cast down never fruitless is contact with the true the true feel no fear from the true The true guide the Sun by the power of Truth the true uphold the Earth by the power of self denial The true are the guides of the past and the future O King the true never suffer in the midst of the true

यतः प्रभवति क्रोध' कामो वा भरतर्षभ ।
शोकमोहौ विधित्सा च परासुत्व च (तद्द) ॥
लोभो मात्सर्यमीर्ष्या च कुत्सा ऽसूया ऽकृपा भयम् ।

. . . .

त्रयोदशैते ऽतिबला शत्रव' प्राणिना स्मृता' ॥[1]

'Anger lust dejection delusion cynicism wrong ful activity, greed envy jealousy irritated worry, sullen hate or malice scorn and fear—these thirteen (vices and forms of untruth) O King are the powerful enemies of living creatures

यस्य विद्वान्हि वदत क्षेत्रज्ञो नाभिशङ्कते ।
तस्मान्न देवा श्रेयास लोके ऽन्य पुरुष विदु' ॥[2]

The Devas know not a better being in the universe, than him of whom the all knowing Wit ness feeleth no doubt when he speaketh

[1] *Maha bharata* Santi parvan clxi 1—3
[2] *Manu smrti* viii 96

CHAPTER VI

BLISS AND EMOTIONS

WE have seen that Īśvara is Thought, Power and Bliss and man as His child has also these characteristics When the Jivatman becomes wrapped in dense matter, the aspect of his nature which is Bliss, is ever going outwards in search of satisfaction trying to realise itself by uniting itself with the outer world The impulses outwards are called desires, and when they unite the Jivatman to an object that gives him pleasure so that he desires to be again united to such an object the resulting emotion is called love, or liking When, on the contrary, they unite the Jivatman to an object that gives him pain, so that he desires to avoid union with such an object again the resulting emotion is called hate, or dislike The first makes an attraction between the Jivatman and the object the second makes a repulsion

The Jivatman thinks over these likes and dislikes, and gradually trains himself to direct his emotions

rightly, emotions thus guided by reason in accordance with the will of Isvara develop into Virtues, and thus the *culture of the emotions forms the* ethical development of man. As he cultivates the emotion called love he unites himself to an ever widening circle of beings, the family, the community, the nation, the race, loving them as himself and this love becomes a continually increasing expression of the Bliss aspect of his nature, which finds satisfaction in union.

We have seen that evolution is now leading us towards union, or, in other words, that the will of Isvara is guiding the separated selves towards union with each other and with Himself. In this union is Bliss, therefore the Right and the Happy are inseparable. Over and over again the Sanatana dharma leads us to this one conclusion. Brahman is bliss, therefore the Jivatman, being of the nature of Brahman, is also bliss, and unhappiness only arises when he goes against evolution, against the great Will, goes in a word wrong.

ब्रह्मैवेद सर्व सच्चिदानन्दरूप सच्चिदानन्दरूपमिदं सर्वम् ।[1]

All this is Brahman—Saccidananda, Saccidananda is this all.

[1] *Nrsi hottaratap ni Upan ad 7*

पराञ्चि खानि व्यतृणत्स्वयम्भूस्तस्मात्पराङ् पश्यति नान्तरात्मन्।[1]

"The Self born pierced the senses outwards, therefore (the Jiva) looketh outwards and not (towards) the inner Self

यदा वै सुखं लभतेऽथ करोति नासुखं लब्ध्वा करोति सुखमेव लब्ध्वा करोति. . . ।
यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव सुखम्।
यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति
स भूमा अथ यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति
तदल्पं यो वै भूमा तदमृतमथ यदल्पं तन्मर्त्यम्. . . ।[2]

"When (the Jiva) obtaineth pleasure then he engageth in action never doth he enter on action without having obtained pleasure only when he hath obtained pleasure doth he engage in action

That which is infinite, that is (the true pleasure) happiness there is no happiness in the finite This infinite alone is happiness

Where (the Self) seeth not another heareth not another knoweth not another (than the Self), that is the Infinite Where (the Self) seeth, heareth, knoweth another (than the Self) that is the finite That which is infinite is immortal that which is finite is mortal

[1] *Kaṭhopaniṣad* iv. 1
[2] *Chāndogyopaniṣad* VII xxii 1 xxiii 1 and xxiv 1

पराञ्चि खानि व्यतृणत्स्वयम्भूस्तस्मात्पराङ् पश्यति नान्तरात्मन्।[1]

The Self born pierced the senses outwards, therefore (the Jiva) looketh outwards and not (towards) the inner Self

यदा वै सुखं लभतेऽथ करोति नासुखं लब्ध्वा करोति सुखमेव लब्ध्वा करोति . . ।
यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव सुखम् ।
यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति
स भूमा अथ यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति
तदल्पं यो वै भूमा तदमृतमथ यदल्पं तन्मर्त्यम् . . ।[2]

When (the Jiva) obtaineth pleasure then he engageth in action never doth he enter on action without having obtained pleasure only when he hath obtained pleasure doth he engage in action

That which is infinite that is (the true pleasure) happiness there is no happiness in the finite This infinite alone is happiness

Where (the Self) seeth not another heareth not another knoweth not another (than the Self) that is the Infinite Where (the Self) seeth heareth, knoweth another (than the Self) that is the finite That which is infinite is immortal that which is finite is mortal

[1] *Kathopanisad* iv 1

[2] *Chandogyopanisad* VII xxii 1 xxiii 1 and xxiv 1

सुखचैतन्यस्वरूपो ऽपरिमितानन्दसमुद्रो ऽविशिष्टसुखस्वरूपश्चा-नन्द इति ।[1]

'Joy and consciousness a limitless ocean of joy, than which there is no greater happiness—such is Ānanda

इष्टविषये बुद्धिः सुखबुद्धिरनिष्टविषये बुद्धिर्दुःखबुद्धिः ।[2]

"The consciousness of pleasure is the conscious ness of an object desired the consciousness of pain is the consciousness of an object undesired

सर्वाणि भूतानि सुखे रमन्ते सर्वाणि दुःखस्य भृशं त्रसन्ते ॥[3]

All beings revel in pleasure all shrink greatly from pain

इच्छाद्वेषसमुत्थेन द्वंद्वमोहेन भारत ।
सर्वभूतानि संमोहं सर्गे यान्ति परंतप ॥[4]

By the delusion of the pairs of opposites, O Bhārata sprung from attraction and repulsion, O slayer of foes all beings walk this world wholly deluded

इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः ।
एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥[5]

[1] *Sarva saropanishad*
[2] *Ibid*
[3] *Maha bharata* Śānti parvan ccxxxi 227
[4] *Bhagavad gita* v[illegible]
[5] *Ibid* xiii 6

Desire aversion pleasure pain the compound (organism) intelligence firmness these briefly described constitute the Field and its changes

काम एष क्रोध एष रजोगुणसमुद्भवः ।[1]

It is Kama (desire) and it is Krodha (anger) arising out of Rajas

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥

Affection and aversion for the objects of sense abide in the senses let none come under the dominion of these two they are obstructors of the path

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥[3]

But the disciplined self moving among sense objects with senses free from attraction and repulsion mastered by the self goeth to peace

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।
न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥[4]

[1] *Bhagavad gita* 3
Ibid 34
[3] *Ibid* 64
Ibid xv 23

He who having cast aside the ordinances of the Sastras followeth the promptings of desire attaineth not to perfection nor happiness nor the highest goal

एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति ।
तमात्मस्थं ये ऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम् ॥[1]

The One Who controlleth all the inmost Self of all beings Who maketh many forms of one form —they who see That One in the Self only to those rulers of intelligence belongeth the Eternal Happiness none else

[1] Kathopanishad

CHAITER VII

SELF REGARDING VIRTULS

WE have seen that the Jivatman is related to all around him and that Ethics is concerned with making his relations with others harmonious But we must not forget that he is most closely related to his own kosas or bodies the parts of the Not Self that he has most closely united to himself and that unless he is in harmonious relations with these he can hardly hope to be in harmonious relations with the bodies that are further away from him While he is young these bodies of his master him and lead him into all sorts of trouble as he grows older he begins to try to master them and many a hard fight he has with them before he develops the great virtues called self control—the control of the lower selves by the higher Self of the bodies by the Jivatman Virtues that belong to these bodies considered by themselves rather than in connection with the relations between different Jivatmans are called self regarding in modern classifications But

every one can see that a person who has these virtues will promote harmonious relations with others much more than one who has them not

Manu, the great law giver lays much stress on the necessity for this self control and gives some most valuable advice about it He says that action has three forces behind it and that each of these must be mastered Action is born of mind, speech and body

The mind—the Mano maya kosa which includes the emotions—must be conquered This is the hardest task of all For the mind runs after the objects of desire swayed and controlled by the longings to possess the objects which promise to give pleasure The emotions are ever craving satis faction and the mind seeks to gratify them be coming their slave The Jivatman must free the mind from this slavery and subdue it for his own service making it the master of the senses and the sense organs as Manu says In conquering this (the mind) the two sets of five become conquered [2] The two sets of five are the ten Indriya s that is the five Jnanendriya s and the five Karmendriya s

Let the student then aim at ruling his mind if it runs to evil things let him call it black, let him allow it to fix itself only on good things This

[1] *Loc cit* xii 3
[2] *Loc cit* ii 92

is the first the most difficult the most essential part of self control

The control of speech is the next step we must think before we speak Hasty speech leads us into endless troubles Arjuna was often very hasty in his speech and so got himself into many difficulties as in his hasty vow to slay himself if he did not kill Jayad ratha the slayer of his son before sunset thus necessitating the interference of Sri Krsna who shrouded the sun prematurely to induce Jayad ratha to come out from his shelter So again in his quarrel with Yudhi sthira provoked by Yudhi sthira s taunting speech and on other occasions Nay his failure to keep a hasty vow led to his death on the Great Journey Arjuna said he would consume all our foes in a single day Proud was he in his heroism but he did not what he boasted Hence has he fallen down He who has conquered his tongue is near to self mastery

Thirdly the physical body must be controlled and not be allowed to hurry us into sin for its gratification Says Sri Krsna Worship of the Deva s the twice born the guru s and the wise purity straightforwardness chastity and harmlessness are called the austerity of the body Youth

Maha-bharata Drona parvan
[2] *Ibid* Karna parvan lxx
[3] *Ibid* Maha prasthan ka parvan
Bhagavad gita xvii 14

is the time for conquering the body for it is then most easily subdued and set in the right way For the body is a creature of habit and though at first it will oppose the will of the Jivatman with great energy a little perseverance makes it give way and then it goes as contentedly and readily along the new road as it did along the old

Among the sources of evil and of sorrow that we should strive to get rid of by this self control is selfish desire for out of the insatiable desire for material wealth and material pleasures grow many miseries and peace arises from the absence of these desires and not by their continued gratification Thus Manki found For greedy of wealth Manki had searched for it long but ever he seemed doomed to disappointment With the last remnant of his property he bought a pair of calves to train up for the plough But fate ordained that the cord with which the two were tied should get entangled with a passing camel so that both were killed This last mischance opened the heart of Manki so that desire fled thence uncontined and Manki burst forth into song He that desires happiness must renounce desire Well did Shuka say that of these two—the one who gets all that he wishes and the one who casts off every wish—the latter who renounces all is surely much superior to the former for none can ever attain to the end of all desires Do thou O

my soul, so long a slave to greed taste now for once the joys of freedom and tranquillity Long have I slept, but I shall sleep no longer I shall wake No more shalt thou deceive me O Desire Whatever object thou didst fix my heart on that didst thou force me to follow heedless never pausing to enquire if it were easy or impossible to gain Thou art without intelligence Thou art a fool Ever unsatisfied, thou burnest like a fire always lambent for more offerings Thou art impossible to fill like space itself Thy one wish is to plunge me into sorrow This day we part From this day, O Desire I live no longer in thy company I think no more of thee or of thy train *I cast thee off, with all the* passions of my heart I who was harassed with despair before have now attained to perfect peace of mind In full contentment of the heart senses at ease shall I live henceforth on what comes to me, and labour no more for the satisfaction of thy wishes, O my foe Casting off thee and all thy train I gain at once instead tranquillity and self restraint forgiveness and compassion and deliverance' Thus Manki lost a little and gained all[1]

Hear also the story of King Yayati, who driven mad by wild desire took from his own son his fair and splendid youth *to strive to fill therewith the* ever gaping maw of Desire the insatiable For thus the story runs

[1] *Maha bharat, Santi parvan* clxxvii

King Yayāti son of Nahusa of the Lunar Dynasty of Kings was over fond of the pleasures of sense and fell into sin which brought upon him the wrath of his father in law the great Rsi S'ukra the priest of the Titan Kings Because of that wrath King Yayati was suddenly struck with shrivelled and tottering old age in the very midst of his glorious prime of manhood He propitiated the Rsi and Sukra taking pity on him decreed that he could exchange for a thousand years his age and feeble ness for the health and youth of any of his sons who should consent willingly to the exchange Yayati asked his five sons in succession the fifth and youngest Puru for love and reverence of his father gave him his own youth and took from him his age for the period of a thousand years For that long period King Yayati assiduously pursued the pleasures *of the senses endeavouring to exhaust the luxuries of the world of matter But ever he found that his* craving grew even when his senses dulled with satiation He longed in vain that his longing for the world of sense should be exhausted by fulfil ment As one spoke of a wheel running after another spoke of it the chase was endless At the last as the thousand years approached their close a great vairagya arose in his mind and he saw that desire ceases not with satisfaction but with frustra tion He called Puru to him took back his own old

age with gladness and gave to him his youth to gether with the kingdom and retired into the forests chanting the verse that summed up all his life experience

Desire may not be quenched by enjoyment of its objects it only increases manifold therewith as fire with libations of butter

Let us pause a moment on the word harmless ness in the above quotation of Sri Krsna s words p Harmlessness is the highest Dharma Bhisma taught We should injure nothing Our life should be a source of help not of harm The control of the body includes this abstention from injuring others As said Brhas pati That man who practises the religion of universal compassion achieves the highest good One should never do that to another which one regards as injurious to ones own self This in brief is the rule of righteousness

People often harm others in more thoughtlessness and so bring about much trouble When Yudhi sthira and Duryodhana and their brothers were boys and all lived and studied together Bhima who was the strongest of them all often indulged n practical jokes and rough horse play exercising his great strength w th boyish thoughtlessness upon

Mahabharata Adi parvan lxxv 50
Ibid Anus'asana parvan cx i

the younger and weaker boys When a number of them climbed up into a tree to pluck the fruit, he would take the trunk between his hands and shake the tree, till the little boys tumbled down like ripe fruits Bhima thought it was great fun and laughed, but some of the boys were hurt, hurt in body, and what was worse, hurt in mind Again, when they were out bathing and swimming in the river that flowed beneath the walls of Hastina pura, Bhima would swim underneath the other boys, and, catching hold of a number of them, would dive into the water, and hold them there till they were almost drowned, while his own greater lung capacity helped him efficiently against similar distress He delighted in this but the others were agonised What was the consequence A smouldering fire of repulsion and dislike, that later on grew into a blazing fire of hate that consumed Kaurava and Pandava alike The boyish thoughtlessness of Bhima was one of the chief causes of the Great War It is true that unless the combustibles are there the spark will not kindle the fuel, unless the tissues are tainted, the microbe will not develop the disease, still it is our duty to guard against such a destructive spark, such a death bringing microbe as long and as carefully as we can When thoughtless exercise of strength hurts the weak who cannot retaliate, then the anger, that is born but is not vented, becomes

transformed into what is contemptuously called hate and malice but is in reality far less to blame than the careless spoliation of the weaker by the stronger To the superficial eye of one who is himself equally inclined in his secret mind to oppression such acts may appear blameless or even magnificent But to the just eye of a true chivalry they will always appear in their real character of meanness and tyranny And he who studies the Great History carefully knows well that the Pandavas were not all to praise nor the Kauravas all to blame

The triple control of mind speech and body results in righteousness in right character expressing itself in right conduct The man who has thus put himself into right relations with the things nearest to him his own emotions mind and body and has thus partially acquired the virtues classified as self regarding or egoistic in western ethical books is able to practise more effectively those classified therein as altruistic those which arise in relation to other living beings

We have now to study the virtues and vices which arise in the relations between human beings These are best classified under three heads

1 The virtues and vices which arise in relation to superiors
2 The virtues and vices which arise in relation to equals

3. The virtues and vices which arise in relation to inferiors.

In this way we shall obtain a clear and simple classification of the virtues which make our relations with all around us harmonious, and seeing them distinctly we can strive to attain them. And we shall also see plainly the vices which make disharmony and can try to avoid them. All the virtues *have their root in pure Love, and have Bliss for* their fruit; all the vices have their root in personal Hate and their fruit is Misery.

शुभाशुभफलं कर्म मनोवाग्देहसम्भवम् ।
कर्मजा गतयो नृणामुत्तमाधममध्यमाः ॥

. . . . .

मानसं मनसैवायमुपभुङ्क्ते शुभाशुभम् ।
वाचा वाचा कृतं कर्म कायेनैव तु कायिकम् ॥

. . . . .

वाग्दण्डोऽथ मनोदण्डः कर्मदण्डस्तथैव च ।
यस्यैते निहिता बुद्धौ त्रिदण्डीति स उच्यते ॥
त्रिदण्डमेतन्निक्षिप्य सर्वभूतेषु मानवः ।
कामक्रोधौ तु संयम्य ततः सिद्धिं निगच्छति ॥

Karma that bringeth good or evil fruit ariseth in the mind, or in speech, or in the body. And

Manusmṛti, xii, 3, 8, 10, 11.

threefold are the paths of men according to their karma high or low or middling

* * * * *

This (Jiva) reapeth good or evil mental with the mind vocal with speech and bodily even with the body

* * * * * *

' The danda of the speech the danda of the mind the danda of the act—he who has laid these rods (of rule) over his intelligence he is the Tri dandin

' Having laid these rods (of control over his mind) with respect to all beings and having con quered lust and anger (the Jiva) attaineth perfection

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥
अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥
मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥[1]

' Worship given to the Devas to the twice born to the teachers and to the wise purity straightfor wardness continence and harmlessness—are called the austerity of the body

Speech causing no annoyance, truthful and beneficial, the practice of the study of the Scrip tures are called the austerity of Speech

[1] *Bhagavad gita* xvii 14 15 16

Mental happiness, equilibrium, silence, self-control, purity of nature—this is called the austerity of the mind.

न जातु कामः कामानामुपभोगेन शाम्यति ।
हविषा कृष्णवर्त्मेव भूय एवाभिवर्धते ॥[1]

Not by the enjoyment of the objects of desire doth desire abate; rather it increaseth again as fire with libations of butter.

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥
यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥[2]

Without doubt, O mighty-armed, the mind is hard to curb and restless. But, O son of Kunti, it may be curbed by constant practice and by dispassion.

As often as the wavering and unsteady mind goeth forth, so often reining it in, let him bring it under the control of the Self.

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।
मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥[3]

[1] *Mahabharata*, Adi parvan, lxx 50.
[2] *Bhagavad-gita*, vi 35, 6.
[3] *Ibid.*, xii 10.

'If also thou art not equal to constant practice be intent on My service Performing actions for My sake, thou shalt attain perfection

नित्यो नित्यानां चेतनश्चेतनाना-
मेको बहूनां यो विदधाति कामान् ।
तमात्मस्थं ये ऽनुपश्यन्ति धीरा
स्तेषां शान्तिः शाश्वती नेतरेषाम् ॥[1]

That which is the Eternal of all eternals That which is the Life of all lives That which being One inspireth many with desires—the wise that behold that One seated within themselves to them alone belongs the lasting peace unto none else

गोत्रजः सहजशत्रुरित्यसौ
नीतिरस्तु धनलोभदुर्धियाम् ।
वृद्धतुल्यलघुपुत्रत जग-
द्धीधनस्य पितृमित्रपुत्रवत् ॥[2]

'The kinsman is the congenital foe—such is the view of those whose minds are blinded by the greed of wealth To him whose wealth is wisdom the world that is filled with his elders equals and youngers, is (as a world of) parents friends and children

[1] *Kathop* v 13
[2] *Maha bharata* Udyoga parvan 1 17

अविजित्य य आत्मानममात्यान्विजिगीषते ।
अमित्रान्वाऽजितामात्य सोऽवश परिहीयते ॥
आत्मानमेव प्रथम द्वेष्यरूपेण यो जयेत् ।
ततोऽमात्यानमित्राश्च न मोघ विजिगीषते ॥[1]

He that without having conquered himself wisheth to conquer his ministers or that without having conquered his ministers wisheth to conquer his foes he faileth helplessly

But he that conquereth himself first as his own foe and thereafter conquers his ministers and his foes (his work) is not vain

धर्मस्य विधया नैके ये वै प्रोक्ता मनीषिभि ।
स्व स्व विज्ञानमाश्रित्य दमस्तेषा परायणम् ॥
दम नै श्रेयस प्राहुर्वृद्धा निश्चितदर्शिन ।
ब्राह्मणस्य विशेषेण दमो धर्म सनातन ॥
अदान्त पुरुष क्लेशमभीक्ष्ण प्रतिपद्यते ।
अनर्थाश्च बहूनन्यान्प्रसृजत्यात्मदोषजान् ॥
आश्रमेषु चतुर्ष्वाहुर्दममेवोत्तम व्रतम् ।
तस्य लिङ्गानि वक्ष्यामि येषा समुदयो दम ॥
क्षमा धृतिरहिंसा च समता सत्यमार्जवम् ।
इन्द्रियाभिजयो दाक्ष्य मार्दव ह्रीरचापलम् ॥
अकार्पण्यमसरम्भ सतोष प्रियवादिता ।
अविहिंसाऽनसूया चाप्येषा समुदयो दम ॥[2]

[1] Mahābhārata Udyoga parvan cxxix 29
[2] Ibid Śānti parvan cl 6 13 16

"Not one (but many are) the branches of dharma that have been declared by the wise each resting upon his own knowledge But Dama (self control) is the basis of them all

"The elders, the seers of the sure have declared that Dama leadeth to the Highest especially for the Brahmana is Dama the (whole of) Sanātana dharma

'The man that is not self controlled meeteth suffering everywhere, and many troubles he causeth, all arising out of his own defects

"For all the four Āsramas Dama is the highest vow I shall declare to thee the marks thereof, the characteristics, of which Dama is the source

"Forgiveness self possession harmlessness, equability, truthfulness, straightforwardness, the conquest of the senses skill gentleness modesty, restfulness, absence of scorn, absence of excitement, sweet speech, harmlessness and absence of jealousy —of all these is self control the source

धृतिः क्षमा दमो ऽस्तेयं शौचमिन्द्रियनिग्रहः ।
धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम् ॥[1]

"Self possession, patience, self control integrity, purity, restraint, intelligence learning truthfulness, absence of anger—these ten are the marks of dharma"

[1] *Manu smriti* vi 92

अहिंसा सत्यमस्तेय शौचमिन्द्रियनिग्रहः ।
एत सामासिक धर्म चातुर्वर्ण्ये ऽब्रवीन्मनु ॥[1]

Harmlessness truth speaking refraining from theft, control of the senses—such is the essence of the dharma that Manu declared for all the four castes

सत्यमस्तेयमक्रोधो ह्री शौच धीर्धृतिर्दम ।
सयतेन्द्रियता विद्या धर्म सर्व उदाहृत ॥[2]

Truthfulness absence of theft, absence of anger modesty purity intelligence self possession self control restraint of the senses learning—this is declared to be the whole of dharma

[1] *Manu smrti* x 63
[2] *Yajnavalkya smrti* i 66

CHAPTER VIII

VIRTUES AND VICES IN RELATION TO SUPERIORS

LOVE which is unselfish prompts us to make sacrifices for others and to restrain ourselves for the common good therefore such love is the root of virtues of the qualities that promote union So also hate prompts us to take from others to grasp at all desirable things for our own separate enjoyment to the injury of others therefore hate is the root of vices, of the qualities that promote separateness Moreover, when we make a sacrifice for one we love, we feel happiness in making it and we thus learn that the deepest happiness real bliss lies in giving which is the joy of the Jivatman and not in taking which is the joy of the bodies

Let us see how love impels a man to act in relation to his superiors to those to whom he looks up A man s superiors are God Sovereign Parents Teachers, and the Aged

Love to God shows itself as *Reverence Devotion, Worship* and *Submission* to His Will We find all lovers of God show these virtues See how

Bhisma reverences and worships S'ri Krsna, the Avatara of Visnu at the Rāja sūya sacrifice of Yudhisthira. Bhisma bids them offer the first arghya to Him and Narada declares that "He who approveth not the worship offered unto Krsna, the oldest One in the universe, deserveth neither soft words nor consideration. Those men that will not worship Krsna with eyes like lotus petals should be regarded as dead though moving."[1] And so also when Bhisma lay dying he was thinking of Krsna in mind, word and act,[2] and his one thought was to receive His blessing. He closed the great exhortation with the recital of the thousand names of Vasudeva, and his last words ere bidding all farewell asked S'ri Krsna's permission to depart.[3]

In Prahlada, the son of the Daitya King Hiranyakasipu, we have one of the most famous examples of devotion. Despite all his teachers could say, he steadily prayed to and praised Hari. In vain did his father threaten him and seek to kill him; the wild elephant who should have trampled on him failed to injure; the rocks that should have crushed him lay light as down on his bosom; the sword that should have struck off his head fell blunted from his neck; the poison that should have carried death

[1] *Mahābhārata* Sabhā parvan, xxxv, 8.
[2] *Ibid* Sānti parvan.
[3] *Ibid* Anusāsana parvan, cclx.

along his veins proved harmless as water and at last Nara simha, the Avatara burst from the granite pillar, and delivered Hari s servant from the tyrant who sought to slay

Dhruva leaving his father s palace to flee from the unkindness of his step mother shows such fervour of devotion and such courage and steadfastness in worship, that Hari appears to him and gives him as throne the pole star on the boundary of the Tri loki, whereon he lives and reigns

Nothing, perhaps, is more marked in the perfect human character of Rama candra than His un wavering submission to the Divine Will Over and over again during the whirl that followed His sudden exclusion *from the throne He calms those around* Him by reminding them that all that happens is by the good law, and He Himself is utterly unshaken by the storm, knowing the Real amid all changing unrealities

On the other hand, we read constantly of the overthrow of those who do not honour the Supreme Lord Mighty rulers like Ravana, who was mon-arch in Lanka, fell because they thought them selves rivals of Isvara, and set themselves against His loving will for the worlds[3] Jara samdha the

[1] *Visnu purana* I xvi xx
[2] *Ibid* I xi xii
[3] *Ramayana* Yuddha kanda

King of Magadha refusing though bidden by S'ri Krsna to set free the Kings he had captured was slain by Bhima [1] S'isu pala fell before the discus of the Lord he denied Duryodhana perished with his friends and followers for his persistent rejection of S'ri Krsna s counsels the list might be extended for many pages Out of all these shines out the warning that those who show hate to Is'vara must perish

Loyalty to the Head of the State is equally insisted on in the S'astra s not only by direct command but by example When Yudhi sthira is King in Indra prastha and his four brothers go out to war they bring to his feet all the wealth they gained they fought for their King not for themselves [4] So when Yudhi sthira was exiled after the gambling match and the people came out to follow him leaving their allegiance to Dhrta rastra the loyal prince bade them return to Hastina pura and obey their proper ruler since only thus could they secure the general prosperity

This loyalty was fostered in the people by the devotion to duty imposed on the King and by the high ideal of kingship insisted on Utathya of the

Mahabharata [illegible] Sabha parvan
Ibid xl
Ibid Salya and Sauptika parvans [illegible]
Ibid Sabha parvan xxv [illegible]
Ibid Vana parvan [illegible]

race of Angiras, instructing the King Mamdhātr, son of Yuvanasva said One becometh a king in order that he may uphold righteousness, and not that he may conduct himself capriciously The king is the protector of the world, O Mamdhātr! If he act righteously he attaineth to the honours of a veritable God upon earth But if he act unrighteously he sinketh into hell All creatures rest upon righteousness and righteousness in turn, resteth upon the king That king alone is a true king who upholdeth righteousness If he fail to chastise unrighteousness, the Devas desert his mansions and he incurreth obloquy among men[1]

Patriotism, the love of one's country and *Public Spirit* caring for the nation more than for oneself, are virtues that are so closely akin to loyalty that they should never be separated from it "King and country" are the object of true loyalty No man should be without this love of country and the readiness to sacrifice himself for his native land for national greatness cannot exist without patriotism and public spirit, and national greatness means, in the long run, family and individual prosperity the whole and the part cannot be separated Public spirit makes a man feel the successes and the sufferings of his country as though they were his own—as indeed they are It makes him try to protect the

[1] *Maha-bharata* Santi parvan xc

weak from injustice, to resist wrong, to uphold the law, to stand for justice, to refuse to make unfair profit at the cost of the community or to cheat it by evading what is due to it from himself. The heroes of ancient India are constantly described as intent on the welfare of others. Shrī Kṛṣna bids Arjuna see to the protection of the masses, to the maintenance of mankind. The man who thinks only of himself and of his family is shortsighted and is really undermining his and their future happiness.

To Parents is due ever the most complete *Obedience*, and this is one of the most often repeated injunctions of the Sanātana Dharma. See how Rāma, our Great Example, obeys his father. When Dasharatha is inveigled into granting Rāma's exile and the son is told by Kaikeyī that His father fears to speak his will: "Speak, O honoured lady, the desire of the King," is His quick reply, "and I will carry it out. There is no service greater than service of the father than carrying out his words." And to all arguments counselling resistance He gives the steadfast answer: "There is no power in me to transgress my father's order. ... I shall abide by my father's orders." And later when His father was dead and Bharata, most unwilling regent, held

Bhagavad-gītā, [illegible] 20, 25.

[illegible] *Ayodhyā Kāṇda* [illegible]

His crown in trust all His answer to Bharata s passionate pleadings that He should ascend the throne was that His father had sent Him to the forest, and had placed Bharata on the throne each must do his own task according to the father s word What My father hath commanded must not be made untrue

Again we read in the *Maha bharata* the story of the knower of Brahman shrouded in the impure body of a fowler, who led to his parents the Brah mana Kausika who came to learn wisdom at his feet The fowler took the Brahmana to the beauti ful rooms in which he had housed his aged parents saying that his own happy state of knowledge and peace was due to his filial piety having bowed low at their feet he introduced his guest and then told him 'These my parents are the idols that I wor ship, whatever is due to the Devas I do to them . . To me they are like the three sacred fires mentioned by the learned and O Brahmana they seem to me to be as good as sacrifices or the four Veda s The two parents the sacred fire the soul, and the guru these five O good Brahmana are worthy of the highest reverence He then told Kausika that he had acted wrongly in leaving his parents in his anxiety to learn the Veda s and that he should go back to them and console

[1] *Ramayana* Ayodhya kanda xc

them. Return to the side of thy father and mother and be diligent in honouring thy parents, for I do not know if there be any virtue higher than this."[1]

Who does not know how Bhīṣma won the boon that Death should not touch him until he himself permitted it, by resigning throne and marriage to win for his father the bride for whom, in silence, the father's heart was yearning? King S'ānṭanu of the lunar race of Kings wished to marry the beautiful Satyavatī, but struggled against himself for the sake of his son Bhīṣma. A step-mother, he thought, might not be kind to his beloved son. The care born of the struggle showed on King S'ānṭanu's face, and Bhīṣma made enquiry of the ministers and learned the cause. He went to the father of Satyavatī and asked that she be married to the King. The father said: "The King is aged, thou shalt shortly reign in his stead. I would rather marry my daughter to thee." But Bhīṣma replied: "Say not such a thing. When my father has wished to marry her, she is my mother already; give her to the King." Then Satyavatī's father said: "But I shall do so only if her son succeeds the King in sovereignty." Bhīṣma said at once: "I promise to forego my birthright. I shall place that younger brother of mine upon the throne." But Satyavatī's father said again: "We know thy word once

[1] *Mahābhārata*, Vanaparvan, ccx - ccxv.

given may not be broken But what shall bind thy sons from disputing their uncle s right ? Then Bhisma said I promise never to marry at all so there shall be no sons to me who may dispute their uncle s right Now do thou let my father have h s wish And because of his fearful promises the Deva s cried out with a bodiless voice He has been known as Deva vrata o long he shall now be known as Bhisma—the Terrible —terrible surely to himself but most loved and most dear to all true H ndu hearts K ng S'am tan u too when he heard that the vows had been already made and could not now be helped took Satya vati to wife but in the fulness of his father s love bestowed on Bh sma the gift of death at his own will alone Men that prevail over the r passions thus and can con serve their manhood perfectly may well prevail against the might of death itself long as they like [1]

On the other hand it was Dur yodhana s stubborn insolence and disobedience to his parents that pre c pitated the war which destroyed his house Over and over again h s father pleaded with him to y eld to the just demands of the Pandava s and give them a share in their ancestral property but Dur yodhana scorned his prayers and persisted in his own way Even when his mother Gam dhari

[1] *Maha bh arata* Adi parvan c

[2] *Ibid* Udyoga parvan cxxx

begged him in open sabha to obey his father and to regard his duty he treated her harshly and disrespectfully and so brought on his head the doom of failure No son can succeed who grieves his father or mother by disobedience or by disrespect

The Teacher is added to the Father and Mother by the Sanatana dharma as the third great object of reverence and service and we see this virtue also in the ancient heroes who should serve as examples to all Hindu boys How deep is the love how unfailing the reverence shown by the Pandavas to Bhisma to Drona even when compelled to fight against them see them bowing at their teacher's feet ere the battle joins on Kuru ksetra[1] and when Dhrstadyumna seized the white locks of Drona, hear the agonised cry of Arjuna Bring the teacher alive do not slay him! He should not be slain and his heart broken sob when the crime is complete I have sunk into hell overcome with shame[2]

The only valid reason for disobedience to the Guru is held to be in the Sanatana dharma an previous promise or clear duty Bhisma the example of dharma gives a striking illustration of this in his career After the death of his father Śamtanu Bhisma in accordance with his vow placed

[1] *Mahabharata* Bhisma parvan xl
[2] *Ibid* Drona parvan exc exc

his younger brother Citrāngada on the throne and when Citrangada was slain in battle then he placed the second brother Vicitra-virya on the throne of Hastinā pura Looking for suitable wives for Vicitra virya Bhisma heard that the three daughters of the King of Kasi were about to hold a Svayam vara and were in all respects worthy of marriage with his brother He went to Kasi, and by his sole might in battle carried them off from the midst of the assembled candidates for their hands When he brought them to Hastināpura the younger two, Ambika and Ambalika, willingly consented to marry Vicitra virya but the eldest Ambā, said she wished to marry Salva, King of another country, having chosen him for husband long before[1] Bhisma sent her with all honour to King Salva, but he sent her back saying she had been won in battle from him and he could not take her back as a gift Then Amba said to Bhisma "If Salva will not marry me because you won me from him in battle, then you must marry me yourself" Bhisma was greatly distressed for her sake, but in view of his vow of lifelong celibacy could not consent Then Amba was very angry and went to Bhīsmas Guru Parasu-rāma, and Parasu rāma sided with her and ordered Bhisma to marry Ambā But he declined, deeming the keeping of his vow a

[1] *Maha bharata* Ādi parvan cu

higher duty than obedience to his teacher in a wrongful order. And ultimately there was a great battle between Parasu rama and Bhishma. For many days the single combat lasted, and many wounds were received by both, and more than once they fainted with fatigue and loss of blood and shock of serious wound, but reviving again, they renewed the fight, till on the twenty eighth day, the aged Parasu rama acknowledged that he could do no more, and Bhishma won his cause. Yet because however unwillingly he had brought much sorrow upon Ambā, Karma decreed that she should prove the means of his death.

Reverence to the Aged fitly closes the list of virtues which should flower when we come into relation with our superiors, and it was one of the marked characteristics of the ancient Hindu character. The wisdom which is the fruit of long experience is the precious treasure in possession of the aged, and they willingly pour this forth for the benefit of the teachable, courteous, respectful youth. In the hurry of modern life this respect for the aged is apt to be trampled under foot, and it is the more necessary that care should be taken to cultivate.

न युक्तमल्पा नस्त्या नगरपनिङ्गात्मनि ।
सदृशो ऽन्ति दिव. पन्था योगिना ब्रह्मनिद्वये ॥

ज्ञानवैराग्ययुक्तेन भक्तियुक्तेन चात्मना ।
परिपश्यत्युदासीनं प्रकृतिं च हतौजसम् ॥
सतां प्रसङ्गान्मम वीर्यसंविदो
भवन्ति हृत्कर्णरसायनाः कथाः ।
तज्जोषणादाश्वपवर्गवर्त्मनि
श्रद्धा रतिर्भक्तिरनुक्रमिष्यति ॥
भक्त्या पुमाञ्ज्ञातविराग ऐन्द्रियाद्
दृष्टश्रुतान्मद्रचनाऽनुचिन्तया ।
चित्तस्य यत्तो ग्रहणे योगयुक्तो
यतिष्यते ऋजुभिर्योगमार्गैः ॥
असेवया ऽयं प्रकृतेर्गुणानां
ज्ञानेन वैराग्यविजृम्भितेन ।
योगेन मय्यर्पितया च भक्त्या
मां प्रत्यगात्मानमिहावरुन्धे ॥ [1]

"There is no other path to the attainment of Brahman, so auspicious for yogins as devotion towards the Lord who is the Ātman of all

"With his mind full of wisdom, dispassion and devotion, he seeth Prakṛti losing its power and Puruṣa as stainless

'Where the good gather, there are heard the stories that give knowledge of My Power, and are as nectar to the ear and heart Listening to them,

[1] *Viṣṇu bhāgavata* III xxv 19 18 25 26 27

he turneth rapidly to the path of Mokṣa with faith and joy and devotion.

Turning away with dispassion from sensuous sights and sounds because of devotion to Me he dwelleth ever in thought on (the mysteries of) My creation and thus re-training his mind essayeth the straight paths of yoga and attaineth union.

Giving up the service of the attributes of Prakṛti, his knowledge and yoga (realisation of Unity) blossoming with (the help of) vairāgya and his devotion offered unto Me, he realiseth Me as the Pratyag ātman (the Inmost Self).

स्वभावमेके कवयो वदन्ति कालं तथान्ये परिमुह्यमानाः ।
देवस्यैष महिमा तु लोके येनेदं भ्राम्यते ब्रह्मचक्रम् ॥

• • •

तमीश्वराणां परमं महेश्वरं तं दैवतानां परमं च दैवतम् ।
पतिं पतीनां परमं परस्ताद्विदाम देवं भुवनेशमीड्यम् ॥
न तस्य कार्यं करणं च विद्यते न तत्समश्चाभ्यधिकश्च दृश्यते ।
परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ॥
न तस्य कश्चित्पतिरस्ति लोके न चेशिता नैव च तस्य लिङ्गम् ।
स कारणं करणाधिपाधिपो न चास्य कश्चिज्जनिता न चाधिपः ॥
एको वशी निष्क्रियाणां बहूनामेकं बीजं बहुधा यः करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम् ॥
नित्यो नित्यानां चेतनश्चेतनानाम्
एको बहूनां यो विदधाति कामान् ।

तत्कारणं साख्ययोगाधिगम्यं
ज्ञात्वा देव मुच्यते सर्वपाशैः ॥[1]

"From its own nature some Sages say, others from time arising (came the universe) verily from the majesty of God revolves in this world the Brahman-wheel

"Him of Īśvara s the supreme and great Īśvara, Him of Deva-s the supreme Divinity, of Lords the Lord, the greatest of the great God the adorable Ruler of the worlds, (Him) we know

"He needeth no instrument nor hath aught to do, nor is there any found who is equal or superior to Him, His supreme energy is self dependent and manifold, Wisdom, Power and Activity

"None in the world is His lord nor His ruler, nor His cause, He is the Cause, the Ruler of the rulers of the senses, of Him there is no source, no sovereign

"The one Ruler of the many actionless, He maketh manifold the seed, therefore the wise who perceive Him within themselves, for them is eternal joy for more others

Eternal of Eternals, Intelligence of Intelligences, One among many, who fulfilleth the wishes of all—having known that Cause, attained by the Samkhya and the Yoga, (man) is freed from all bonds

[1] *Svetasva taropanisad* vi 1 7 8 9 12 13

अराजके हि लोकेऽस्मिन्सर्वतो विद्रुते भयात् ।
रक्षार्थमस्य सर्वस्य राजानमसृजत्प्रभुः ॥
इन्द्रानिलयमार्काणामग्नेश्च वरुणस्य च ।
चन्द्रवित्तेशयोश्चैव मात्रा निर्हृत्य शाश्वती. ॥

. . . . . .

तस्यार्थे सर्वभूतानां गोप्तारं धर्ममात्मजम् ।
ब्रह्मतेजोमयं दण्डमसृजत्पूर्वमीश्वरः ॥

. . . . .

दण्डः शास्ति प्रजाः सर्वा दण्ड एवाभिरक्षति ।
दण्डः सुप्तेषु जागर्ति दण्डं धर्मं विदुर्बुधाः ॥

. . . . .

तस्याहुः संप्रणेतारं राजानं सत्यवादिनम् ।
समीक्ष्यकारिणं प्राज्ञं धर्मकामार्थकोविदम् ॥
तं राजा प्रणयन्सम्यक्त्रिवर्गेणाभिवर्धते ।
कामात्मा विषमः क्षुद्रो दण्डेनैव निहन्यते ॥
दण्डो हि सुमहत्तेजो दुर्धरश्चाकृतात्मभिः ।
धर्माद्विचलितं हन्ति नृपमेव सबान्धवम् ॥[1]

For the protection of the whole world God created the King, when the kingless people were scattered through fear.

He created the King out of immortal portions taken from Indra, Vāyu, Yama, the Sun, the Fire, Varuna, the Moon and the Lord of Wealth.

. . . .

[1] *Manusmṛiti*, vii. 3, 4, 14, 18, 26-28.

For him the Lord created H s o n son Dharma the Protector of all beings as the Danda (Sceptre or Rod of power) clothed with the Brahman rad ance

* * * *

The Danda governeth all the people, the Danda alone protecteth the Danda waketh while others sleep the wise know he Danda as Dharma

* * *

They declare the wielder of Danda to be the King that speaketh the truth acteth after delibera tion s wise and versed in Dharma Kama and Artha

Wielding it righteously the King increaseth n all three but if he be given up to Kama unjust and mean then he himself is slain b the Danda

A great fire is the Danda difficult to be borne by those who have not achieved the Self it slayeth together with his family the King that strayeth from Dharma

तेन धर्मोत्तरश्चायं कृतो लोको महात्मना ।
रञ्जिताश्च प्रजा सर्वास्तेन राजेति शब्द्यते ॥

By the great souled King was this world made full of Dharma and all the people ere gladdened hence is he called the King

Mahabharata San parvan 1 133

राजा प्रजाना हृदय गरीयो गतिः प्रतिष्ठा सुखमुत्तम च ।
समाश्रिता लोकमिम पर च जयन्ति सम्यक्पुरुषा नरेन्द्र ॥
नराधिपश्चाप्यनुशिष्य मेदिनीं दमेन सत्येन च सौहृदेन ।
महद्भिरिष्ट्वा क्रतुभिर्महायशास्त्रिविष्टपे स्थानमुपैति शाश्वतम् ॥[1]

The King is the inmost heart of his people, he is their refuge their honour and their highest happiness, relying on him, they conquer righteously this world and the next

'The King also having governed the earth with self control with truth, and with the heart of compassion, having sacrificed with many sacrifices attaineth to fair fame and everlasting seat in Svarga

उपाध्यायान्दशाचार्य आचार्याणा शत पिता ।
सहस्र तु पितृन्माता गौरवेणातिरिच्यते ॥[2]

'Ten Upādhyāyas doth the Āchārya exceed and a hundred Āchāryas the Father but the Mother exceedeth even a thousand Fathers in the right to be honoured

आचार्यश्च पिता चैव माता भ्राता च पूर्वजः ।
नार्तेनाप्यवमन्तव्या ब्राह्मणेन विशेषतः ॥

. . . .

[1] Mahābhārata Shānti parvan lx 40 41
[2] Manu smṛti ii 145

तेषा त्रयाणा शुश्रूषा परम तप उच्यते ।

*   *   *   *   *   *

त एव हि त्रयो लोकास्त एव त्रय आश्रमा ।
त एव हि त्रयो वेदास्त एवोक्तास्त्रयो ऽग्नय: ॥

*   *   *   *

सर्वे तस्यादृता धर्मा यस्यैते त्रय आदृताः ।
अनादृतास्तु यस्यैते सर्वास्तस्याफलाः क्रियाः ॥[1]

"The Teacher the Father the Mother and an elder Brother must not be treated with disrespect, especially by a Brāhmana, though one be grievously offended (by them)

'The service of these three is declared to be the best austerity

*   *   *   *

"For they are declared to be the three worlds, the three orders the three Vedas they the three sacred fires

*   *   *   *

"All duties have been fulfilled by him who honours these three but to him who honours them not, all rites remain fruitless

ऊर्ध्वं प्राणा ह्युत्क्रामन्ति यूनः स्थविर आयति ।
प्रत्युत्थानाभिवादाभ्यां पुनस्तान्प्रतिपद्यते ॥
अभिवादनशीलस्य नित्यं वृद्धोपसेविनः ।
चत्वारि तस्य वर्धन्ते आयुः प्रज्ञा यशो बलम् ॥

[1] Manu smṛti ii 225 229 230 2

[2] Ibid ii 120 121

'The vital airs of a young man mount upwards to leave his body when an elder approaches, but by rising to meet him and saluting, he recovers them.

'He, who habitually salutes and constantly pays reverence to the aged, obtains an increase of four things, length of life, knowledge, fame and strength.

CHAPTER IX

VIRTUES AND VICES IN RELATION TO EQUALS

WE have next to consider our relations with the equals that surround us on every side and to know what virtues should be developed what vices avoided, in order to make our home and our outer relations harmonious and happy Let us first think of those of the home for they are of primary importance pure and happy homes in which family virtues are practised make the foundation of prosperous States of successful nations We have seen the relations that should exist between parents and children and we must now study those that should be found between husband and wife between brothers and sisters

The Hindu books are full of stories of the love that should bind a husband and wife together or *Conjugal Love* Husband and wife are the same [1] says Manu they are one not two love makes the

[1] *Manu smrti* ix 45

two into one—love protective, sheltering, tender, on the side of the husband love yielding sweet, devoted on the side of the wife "Let mutual fidelity continue until death."[1] Rāma candra and Sītā form an ideal husband and wife, they enjoy all life's happinesses together, and suffer together all life's sorrows they take counsel together in all perplexities, and share together all difficulties We see them first in unclouded bliss, Prince and Princess happy as the day is long when the coronation of Rāma candra approaches we see them fasting and praying together when the shock of the sentence of exile comes Sītā accepts it carelessly at first caring only for her husband's presence, and she would go with him she whose heart is wholly thine knowing not another ever clinging to thee resolute to die if left by thee Thorns would touch her skin like soft linen, dust would be as sandal powder grass would serve as blanket, roots and leaves as pleasant food so long as she was by her husband's side "O Rāma, thy company is heaven thy absence hell Only when he pleads with her to remain behind does her heart fail her And when he bids her come she tosses gaily to her attendants all her costly robes and priceless jewels stripping herself of all that women love [illegible] caring only for the joy of

[1] Manu [illegible]

fact that exile could not separate husband and wife Happy as a girl she is said to be playing in the forest glades unmindful of the lost royal splendour since she is night and day at Rama s side But though so blithe she yet is wise and we hear her counselling her husband with grave thoughtful words as they wander on the outskirts of the forest of Dandaka When she is carried away by Ravana the mighty Raksasa how her husband s love breaks forth in protracted search in wild outbursts of lament Sita Sita he cries in his anguish as he searches for her art thou hiding art thou playing? Oh come Such sport is my death While he laments and seeks Sita is exposed to every temptation to be unfaithful to every terror and cruel threat Devoted to one husband I will never sin against him With wealth and riches thou canst not tempt me As the rays of the sun are his own so am I Raghava s alone

And hear the story of Savitri who won her husband from the grasp of Yama King of Death King Asva pati of the Madra lands obtained a daughter by long worship of the Deva s They called her Savitri Fair was she as a figure of gold and sweet as the jessamine flower and the people worshipped her as a Devi come to them for their good deeds When she came of age her father said

* *Ra ayana passi*

to her: "Choose thou a fitting husband for thyself." And she went forth a-search with royal retinue. When she returned after the lapse of many months, the Rṣi Nārada was staying with her father, and in his presence she announced the choice that she had made: "King Dyumatsena, of the Sālva country, old and blind and driven from his country by his enemies, lives in a forest leading a hermit's life. His son, Satyavat, have I chosen for my spouse." Then Nārada said: "Alas, O King! innocent Sāvitri hath done ill." "Is he not fitting mate for Sāvitri?" the King asked Nārada. "Is he weak in mind or body, wanting in forgiveness or in courage?" Nārada said: "In nothing is he wanting of all this. Strong and radiant as the sun himself is Satyavat, generous like Rantideva, just like Shibi, magnificent like Yayāti, and beautiful like the moon. But all this wealth of virtues must pass away from the earth within a year. His span of life is very short." With sinking heart Sāvitri heard the Sage's words, yet said: "But once can a person say: *I give away*. And I have said it once: 'I give myself away to Satyavat.' I cannot choose again." Nārada said: "Because thy daughter wavers not, O King, I give my blessing to the marriage," and went away.

Swift messengers went to Dyumatsena, and he sent back word to Ashvapati: "I once myself

out of thy favour Yama! And innocently like a little child she repeated the lessons of dharma that her loving elders and her own gentle soul had taught her By faithful service treading household ways to wisdom have I won and to religious merit Close not these ways O Death depriving me of my gathered fruits Wise and reasonable art thou O Savitri and thy words are sweet Save thy husband s life I give thee any boon His father lives in darkness gracious King by thy favour let his eyes once more behold the day

Fairest of earth s daughters I grant the boon thou seekest And now return O weary earth born feet that may not tread the gloomy path of Death

Where he my husband goes I till must follow Fruitful is righteous company O King of Death and sweet is t to dwell with one like thee Not fruitless may such fair abiding prove Take then a second boon as fruit O peerless lady but ask not for thy husband s soul said Yama Give then O King of mortal worlds his kingdom to my husband s father his kingdom rent from him by evil men He shall regain his throne said Yama and reign thereon And now go back fair dame nor follow further But with sweet words and honeyed praises Savitri still followed the Lord of Death and won from him two other boons one hundred sons for her father and one hundred for

King Nala to play him at dice and Nala played and lost again and again till at length he had lost to Puskara his kingdom and all his wealth even his garments and went forth an exile with only one cloth half covering his body Then Damayanti his wife—having sent her children to her father s care when she saw how the games were going—went forth after him clad also in a single cloth and in the outskirts of the city they wandered hungry and athirst To complete their misery Nala lost his cloth in the attempt to catch therewith some birds for food and hopeless and desperate he wished Damayanti to be spared the suffering of hunger and repeatedly pointed out to her the road to her former home But Damayanti clung to him weeping sobbing that she would not leave him that when he was weary she would soothe him for in every sorrow there was no such medicine as a loving and faithful wife Presently wearied out she lay leeping on the bare ground and Nala argued with himself that it would be kinder to leave her so that she might seek her relatives than to keep her wandering in misery with him Thus thinking he cut in half with a sword that was lying near the cloth she wore leaving one half around her and wrapping round himself the other half he fled from her mad with grief The hopeless Damayanti awaking found herself alone and

had deserted and he was called Bahuka charioteer of Rtu parna King in Ayodhya Returning to Damayanti Parnada the messenger told what had been said and her quick woman s wit devised a way by which to bring Nala to her side Go to King Rtu parna she said and tell him that Damayanti holds another Svayam vara on the morrow after thy arrival in Ayodhya For she knew that none save Nala could so drive as to reach her father s palace from Ayodhya within so brief a space As she planned so it happened Rtu parna bade Bahuka drive him swiftly to the city of the Vidar bha s and Bahuka sore at heart chose swift steeds and drove them as only he could drive reaching the city of the Vidarbha s by that same evening and there by Damayanti s tender wiles he was led to give signs that he was indeed Nala as she suspected for he wept over his children when he saw them and he cooked as only Nala could cook then she bade them bring Bahuka into her presence and husband and true wife recognised each other and long thereafter lived they in wedded bliss their kingdom regained and their children around them

Moreover a wife who truly loves and serves her husband gains more of inner development and knowledge than she can gain by long austerities

[1] *Mahabharata* Vana parvan l lxxix

psychic powers, only served my husband single-mindedly If thou wouldst learn yet more about the virtues of our simple household duties, go to the fowler of distant Mithila Kausika went with a humbled mind to Mithila, and stood at the fringe of the great crowd of customers around the fowler s shop. The fowler saw Kausika went up to him, and bowing low to the Brahmana said I know why the faithful housewife sent thee to me and shall resolve thy doubts and show thee why I can do so Then the fowler took Kausika to his home and showed him his aged parents as we have already seen [1]

How brothers should show *Brotherly Love* we read in the whole story of the *Ramayana*, and it is said that Laksmana was like Rama s life, so dear and close the bond nor would they sleep apart, nor apart engage in sport we see him follow Ramacandra into the forest, and stand waking on watch while Rama slept we see him sharing in the search for Sita ever wise in counsel and loving in sympathy and when Laksmana lies senseless arrow pierced, before Lanka hear Rama s piteous cry ' What have I to do with life and what with war, now Laksmana lies wounded on the field of battle? Why, forsaking me dost thou wander in other worlds? Without thee life and victory nay Sita s self, are worthless

[1] *Maha bharata* Vana parvan ccv

crowded round them as they went and beneath their feet the ground was slippery with blood and was strewn with fragments of the corpses of the slain Sharp thorns and piercing leaves obstructed it and burning sand and iron stones white hot Astounded the King questioned his celestial guide who told him that he had been bidden to lead him thither but if he were weary he could return Slowly doubtfully Yudhishthira turned sure that his brothers could not dwell in region so foul and evil but as he turned sad cries arose on every hand and piteous prayers that he would stay a while Who are you asked the wondering King and answers sobbed from every side I am Karna I am Bhima I am Arjuna I am Nakula I am Sahadeva I am Draupadi And so with others dearly loved on earth Go back go back to Svarga cried the King wrought to anger by his brothers wrong go back to those who sent you here as guide Not with them my place but here here where my loved ones dwell Go thou back to Svarga s barren joy better with these in pain than there in lonely bliss And as he spake heaven s fragrance breathed around and all was balmy air and shining light and thronging Deva For stronger than hell is love and fidelity than pain

Mahabharata Mahaprasthanika parvan i and Svargarohana parvan

was hungry and the wife brought her share and placed it in her husband s hands that he might put it before the guest Shaking art thou with weakness mother of my son he said keep thou the food and eat lest my home lose its sunshine But she pressed on him the food that the dharma of hospitality might not be broken and with a sigh he took and gave Yet still the guest was fain for more and the son brought his meagre share and the Brahmana aching for his son s hunger and the emaciation of his youthful body laid that third portion before the guest But alas even then the guest was still hungry for each little share was as nothing for a hungry man and the young wife s share was now held out to the host s shaking hands but he drew them back with anguish at his heart Not yours my little one not yours not yours

Father of my son s father she said with sweet humility of voice and gesture shut me not out from sharing your good deeds As a Deva is a guest Feed him then from this my food which is as thine own flesh Weeping he took and then with gentle smile laid it before his guest who took and ate Then as the guest rose up bright light shone out and in the midst he stood radiant and splendid for truly was the guest a Deva the Lord of Righteousness Dharma the strong and pure And in a few grains that he had left uneaten the

was too far away from his home and resolved to pass the night under the tree As he lay under the tree he heard the he pigeon lamenting "Alas! thou hast not yet returned dear wife! What can have happened to thee? If that dear wife of mine, with her bright rose eyes sweet coo, and softest plumes, cometh not back to my nest, my life shall no longer be worth living The house is not the home, in truth the wife is the home She eats when I eat, she bathes when I bathe, she rejoices when I rejoice, and sorrows when I sorrow Yet if I am angry, she always speaks with sweetness only Life is empty without such a spouse Without such, a palace is an empty wilderness Such a one is a trusted companion and beloved associate in all one's acts of virtue, profit and pleasure The wife is the richest possession of her lord She is his one unfailing associate in all the concerns of life She is the best of medicines for all the diseases of the mind There is no friend like unto the wife, no refuge better than she

Hearing the lament of her husband the she pigeon caged by the cruel fowler said to herself 'Unlimited is my happiness even in the midst of agony that my husband thinketh thus of me She is no wife with whom her lord is not content But we must also think of this poor fowler, overtaken by the cruel storm and kept away from home He

went wondering whether Vidura the calm and strong would pardon his weaker brother s changing moods and become again the pillar of his throne And going to the forest he found Vidura highly honoured by the princes and by all and approaching him prayed him to return Then Vidura without hesitating even for a moment rose and took leave of his royal nephews and hastened to his elder brother s presence who prayed forgiveness for the wrong committed Gently Vidura spoke O King I have forgiven Worthy of highest reverence art thou my elder my superior Eagerly have I come longing to see thy face And if I seemed to favour the sons of Pandu it was because a man s heart yearneth over those who are distressed more from emotion than from reason Dear are thy sons to me as they O King but the sorrows of the latter moved my heart Thus gently and magnanimously spoke the younger brother forgetting as unimportant the insults he had received

Urbanity is a virtue very characteristic of the old Hindu life We see the most exquisite politeness in language and in action as we read how the great ones of the epic poems good and bad alike behaved towards guests and friends and foes Rama candra is gentle in speech and prefaces his

[1] *Mal a bh irata* As a medha parvan xcii

truthful in word and free from malice kind of speech and seeking the benefit of all A Brahmana went to see him and to learn from him, but on arriving at his house found him absent His wife hospitably welcomed the stranger, and after exchanging courteous speech with her he left her and waited patiently on the banks of the river the return of her husband While waiting there he did not eat, and the relatives of the absent Naga approaching him in great trouble of mind, urged that they were bound to show him hospitality 'The whole community young and old is being afflicted, since this thy fast implies that we are negligently leaving unperformed the duties of hospitality Gently replied the Brahmana that by their kindly wishes they had fed him but he could not eat until the Naga chief returned Presently he arrived and in his conversation with his wife we see the duties of the householder, his religion is in doing good to all all who come as guests must be hospitably entertained the householder must be gentle free from wrath and arrogance, must be generous and truthful Thus of old was taught the duty of the citizen to those around him

---

पितृभिर्भ्रातृभिश्चैता पतिभिर्देवरैस्तथा ।
पूज्या भूषयितव्याश्च बहुकल्याणमीप्सुभि ॥

[1] *Maha-bharata* S'anti parvan ccclvi-ccclxi

अन्योन्यस्याव्यभीचारो भवेदामरणान्तिकः ।
एष धर्मः समासेन ज्ञेयः स्त्रीपुंसयोः परः ॥
तथा नित्यं यतेयातां स्त्रीपुंसौ तु कृतक्रियौ ।
यथा नातिचरेतां तौ वियुक्ताविततेरतरम् ॥[1]

Let mutual fidelity continue until death, this may be considered as the summary of the highest law for husband and wife

' Let man and woman united in marriage, constantly exert themselves that they be not disunited nor violate their mutual fidelity

तृणानि भूमिरुदकं वाक्चतुर्थी च सूनृता ।
एतान्यपि सतां गेहे नोच्छिद्यन्ते कदाचन ॥

• • • •

अप्रणोद्यो ऽतिथिः सायं सूर्योढो गृहमेधिना ।
काले प्राप्तस्त्वकाले वा नास्यानश्नन्गृहे वसेत् ॥
न वै स्वयं तदश्नीयादतिथिं यन्न भोजयेत् ।
धन्यं यशस्यमायुष्यं स्वर्ग्यं चातिथिभोजनम् ॥[2]

Grass room water and fourthly, a kind word, these are never wanting in the households of the good

* * *

A guest who is sent by the sun in the evening must not be driven away by a householder, whether

[1] *Manu smrti* ix 101 102

[2] *Ibid* iii 101 105 106

नास्तिक्य वेदनिन्दा च देवताना च कुत्सनम् ।
द्वेष स्तम्भ च मान च क्रोध तैक्ष्ण्य च वर्जयेत् ॥[1]

"Let him avoid unbelief, censure of the Veda s and slighting of the Deva s, hatred obstinacy, pride anger and harshness.

नारुतुदः स्यान्न नृशसवादी
न हीनत परमभ्याददीत ।
यया ऽस्य वाचा पर उद्विजेत
न ता वदेदुशर्ती पापलोक्याम् ॥
अरुतुद परुष तीक्ष्णवाच
वाक्कण्टकैर्वितुदन्त मनुष्यान् ।
विद्यादलक्ष्मीकतम जनाना
मुखे निबद्धा निर्ऋति वहन्तम् ॥
वाक्सायका वदनान्निष्पतन्ति
यैराहत शोचति रात्र्यहानि ।
परस्य नामर्मसु ते पतन्ति
तान्पण्डितो नावसृजेत्परेषु ॥
न हीदृश सवनन त्रिषु लोकेषु विद्यते ।
दया मैत्री च भूतेषु दान च मधुरा च वाक् ॥
तस्मात्सान्त्व सदा वाच्य न वाच्य परुष कचित् ।
पुज्यान्सपूजयेद्द्यान्न च याचेत्कदाचन ॥[2]

"Let no one utter cruel words, or wound (with them) the vitals (of another) let none seek to

[1] *Manu smrti* ii 163

[2] *Maha bharata* Ādi parvan lxxxvii 8 9 11 12 13

"He may send himself to the abode of Death Beholding these great faults in anger, have the wise ones conquered it

किं स्विदेकपद ब्रह्मन्पुरुष: सम्यगाचरन् ।
प्रमाण सर्वभूताना यशश्चैवाप्नुयान्महत् ।
सान्त्वमेकपद शक्र पुरुष सम्यगाचरन् ।
प्रमाण सर्वभूताना यशश्चैवाप्नुयान्महत ॥
एतदेकपद शक्र सर्वलोकसुखावहम् ।
आचरन्सर्वभूतेषु प्रियो भवति सर्वदा ॥[1]

'What *one* thing, O Brahmana (Indra asks of his Preceptor Brhas pati) if a man shall practise well, shall he become a standard for all beings, and attain to fame widespread?

'Gentleness is the *one* thing, O S'akra, which if a man will practise unremittingly he shall become a standard for all beings and attain to fame widespread

"This one thing, O S'akra bringeth joy to all the worlds practising it towards all beings the man becometh dear unto all and always

यस्तु क्रोध समुत्पन्न प्रज्ञया प्रतिबाधते ॥
तेजस्विन त विद्वासो मन्यन्ते तत्त्वदर्शिन ।[2]

"He that with wisdom suppresseth the anger that hath risen within him, him the learned knowers of truth declare to be the true Tejasvin

[1] *Maha bharata* S'anti parvan lxxxiv 2 3 4

[2] *Ibid* Vana parvan xxix 17 18

This fact is beautifully brought out in an ancient story the story of the sorrow of Surabhi when her children suffer In days of yore Surabhi the celestial mother of the race of cows and bulls once stood before the King of the Devas shedding tears Indra asked her eagerly Why dost thou weep auspicious mother of the cows Hath any ill befallen thee Surabhi replied No evil hath befallen this body of mine but I am grieving for my offspring See O King of the worlds that cruel husbandman beating my feeble on that labours at the plough and falls again and again in his weakness The stronger of the pair beareth his burthen easily but the weaker beareth it with difficulty It is for him I grieve with heavy heart and tearful eyes Indra asked in wonder But thousand of thy offspring are thus treated every day And Surabhi replied And for each of those thousands that suffers thus I weep O King and I weep more for the one that is weaker than for the others Then Indra understood the love there is in the mother's heart for her child in suffering and poured down showers on the fields of earth and sent comfort to man and beast alike

Very tenderly is shown the love of Dasaratha for Ramacandra his perfect son both in his joy over his splendid qualities and his sorrow in his exile

[1] *Ramayana* Ayodhya kan a lxiv

her sons that the time had come for them for which a Ksattriya woman bore a son and that even life should be laid down for honour s sake—this Kunti wailed broken hearted and could scarce force her self away from her sons could scarce forbear to follow them as they went forth

Or again note the agony of Arjuna over the death of his heroic son Abhimanyu as he returns to the camp from the field of battle he feels unaccustomed cloud enwrap him and turns to Sri Krsna for help for explanation Eagerly he questions his brothers who fear to answer him and with sad heart feels the piercing anguish of his son s death and surely the youth must have thought as his foes closed in around him My father will rescue me from this fierce storm but his father came not to his help ing and he fell pierced by a hundred wounds Not to have been present to protect his child—that was the thought that stung Arjuna to madness for ever the heroic soul longs to protect the weaker much more then when the hero is a father and the weaker is a well loved son

This duty of *Protecting the Weak* is incarnated in the righteous King and it is the fulfilment of this duty which awakens the loyalty of his subjects

Mahabharata Sabha parvan lxxx
[2] *Ibid* Drona parvan lxx

My heart is full of compassion for this poor child of earth No dog may tread the heavenly fields said Indra in reply Immortality and a state like unto my own O King far stretching fortune high success and all the joys of heaven—these thou hast won to day Cast off then the dog who hinders thine ascent Naught cruel is there in the act earth bound he dwells on earth O thou of a thousand eyes O thou of righteous living an Āryan may not commit an act unworthy of an Āryan I care not for a bliss bought by the casting off of one who is to me devoted Heaven has no place for persons followed by dogs said Indra sternly Abandon the dog and come Time passes swiftly To abandon the devoted is a sin sin immeasurable say the wise As black as the slaying of a Brahmana is this sin of abandoning the weak O Indra mighty one not for the sake of winning happiness will I cast away this dog In vain does Indra command or plead the King remains unmoved Nor can sophistry confuse his clear vision he had abandoned his brothers and his wife why not his dog? says Indra This is well known in all the worlds that with the dead is neither friendship nor yet quarrel When my brothers and Krsna fell and died no power was mine to bring them back to life hence I abandoned them I did not abandon them so long as they were living This one

right The King pondered a while and said Ye both are right ' Thou hast a right O dove that I protect thy innocent life from harm and thou O hawk that I deprive thee not of thy just food But thus shall I resolve this knot of dharma Take thou other food from me O hawk till thou art full ' But the hawk said I must have the dove itself none other or if other then flesh from thine own body O King of the weight of this very dove The angry ministers would have slain at once the hawk that menaced thus the priceless life of their beloved master and cried out against the petty thing But King Sibi said I sit here as the sovereign not for small or great not for dove or hawk but as living embodiment of Dharma as example to my people If I fail in the small I shall fail in the great also and my people shall fail grievously imitating me Bring up a pair of scales ' Stricken with a great sorrow powerless to disobey, setting their teeth against the outwelling groans the ministers brought up scales With one gentle hand the King placed the dove into one and with the other strong hand he hewed a piece of flesh from his own limbs But the dove was too heavy And the King hewed off another piece and the dove was much too heavy still And the wondering King hewed off still another piece of flesh from his body But the dove grew ever heavier

reserving one portion for himself But as he prepared to eat a Sudra came and he gave him gladly a share of that small meal And when the Sudra had gone ere yet he could break his fast a man came with a troop of dogs and the rest of the food save one drink of water Ranti deva gave to these These also went and Ranti deva raised to his parched lips the welcome drink Give water a little water moaned a voice near by and Ranti deva turning saw a miserable form an outcaste lying on the ground turning longing piteous eyes at the water in his hand Bending over him with sweet compassion beaming from his tender eyes Ranti deva gently raised the outcaste s head and put the cool pure water to his panting dust soiled lips

Drink brother he said kindly doubling the value of the gift with his mild graciousness And as the outcaste drank the loving heart of Ranti deva burst into prayer to Hari I do not ask for the eight Siddhi s thus he spake I do not ask Nirvana Only I ask that I may pervade all beings suffering for them their miseries that they may live without sorrow By giving this water to save the life of this suffering man my hunger thirst languor distress and giddiness have all passed away And this prayer has ever remained the most perfect expression of compassion

[1] *Bhagavata purana* IX

as directed The Rsi Narayana saw with his illumined eye the purpose of their coming and smiled with confidence By his Yoga power he produced as many thousands of similarly shaped forms and sent them forth to offer hospitality to Indra s hosts The latter were ashamed and prayed to the Rsi to forgive their evil purpose He was pleased and did so and further offered them a boon And the boon they asked was that he should be their husband and protector Great was his perplexity but having said that he would give he could not say no He repented sadly This great trouble has arisen out of my aham kara without a doubt The first cause of the frustration of all dharma is aham kara Then he said to the maidens It is against my vow to enter into the household life in this birth In another birth as Krsna which I shall have to take for other work also I shall redeem my promise and bear the fearful weight of this huge household, marrying ye all out of the high families into which you also shall be born

Visva mitra son of Gadhi belonging to a line of Ksattriya Kings founded by Kusa who came direct from Brahma returning to his kingdom with his armies after a great tour of conquest passed through the Tapo vana of the Sage Vasistha Leaving his armies at a distance Visva mitra went in

Devi bhagavata IV vi vii

Pahlava s Yavana s and Barbara s and they were destroyed by Visva mitra but finally the Brahmana power of Vasistha overwhelmed the Ksattriya prowess of Visva mitra and in vai ragya he gave up his kingdom and practised the severest tapas for ages resolved to obtain the Brahmana power and this he succeeded in doing after long long ages of self denial and peace was made between him and Vasistha and Vasistha recognised him as a Brahmarsi

To be King of the Deva s is to hold a position that may easily fill the heart with pride and from this cause Indra several times fell from his high estate Once surrounded by his Deva s he sat on the throne of the three worlds and when Brhas pati teacher of all the Deva s came before him, Indra kept his seat not rising up to receive the great preceptor Then Brhas pati turned and went his ways abandoning the Deva s whom the Asura s then assaulted with success driving them and their King from Svarga This led to many another trouble, and to the slaying of a Brahmana on two several occasions by Indra so that he had to perform much penance ere he became purified

Now, while Indra was performing this long penance the Deva s in order that Svarga might not suffer the evils of anarchy, elected King Nahusa

[1] *Bhāgavata-purāna* I vi viii

fell from heaven into a huge serpent s body on this earth and suffered the pains of a high soul confined to a low body for many many ages till released therefrom by the wise words of his descendant Yudhi sthira the King that had no enemy [1]

Now Bali son of Virocana had dwelt long in high prosperity for the Devi Sri or Laksmi abode with him as recompense for his good deeds But pride in his own righteousness and in the happiness *it brought him entered into his heart* and he began to think highly of himself and ill of others and wrought evil to them instead of seeking their welfare as before Then was the Devi displeased with Bali and determined to leave him and to go and dwell with his enemy Indra the Deva King in Svarga And vainly Bali lamented his folly when he saw the Devi who had long blessed him living with his rival And this said Utathya to King Mamdhatr is the result of malice and pride Be thou awakened O Mamdhatr so that the Devi of prosperity may not in wrath desert thee The Sruti s declare that Unrighteousness begot a son named Pride on the Devi of Prosperity This Pride O King led many among the Sura s and the Asura s to ruin Many royal sages have also suffered destruction on his account Do thou therefore awaken O King

[1] *Mahabharata* Vana parvan clxxx

Thus mused Cirakarin bewildered by conflicting claims Again he thought The husband has his names (Bhartr, Pati) as the supporter and protector of the wife If he cease to support and protect how shall he remain the husband? And my mother is to me the object of my highest reverence Now Gautama, his mind calmed by meditation was overwhelmed with the thought of the sin he had committed in commanding his son to slay his wife and he hastened home weeping blaming his own carelessness for his wife's offence and hoping that his son had not obeyed him Rescue me he cried, thinking of his son rescue me and thy mother and the penances I have achieved as also thine own self from grave sins So it befell that Cirakarin by his patience and careful consideration did his father's real will though not his hasty order and thus saved his father from a grievous sin inspired by pride and wrath[1]

अहिंसयैव भूताना कार्यं श्रेयाऽनुशासनम् ।
वाक्चैव मधुरा श्लक्ष्णा प्रयोज्या धर्ममिच्छता ॥

"Created beings must be instructed for their welfare without giving them pain and sweet and gentle speech must be used by a (superior) who desires (to fulfil) the sacred law

[1] *Maha-bharata* S'anti parvan cclxvi

[2] *Manu smrti* ii 159

चक्रिणा दशमीस्थस्य रोगिणो भारिण स्त्रिया ।
स्नातकस्य च राज्ञश्च पन्था देयो वरस्य च ॥[1]

Way should be made for a man in a carriage, for one who is above ninety years old for a sick person for one who carries a burden for a woman, a Snataka a King and a bridegroom

अनुक्रोशो हि साधूनामाष्ट्रदर्मस्य लक्षणम् ।
अनुक्रोशश्च साधूना सदा प्रीति प्रयच्छति ॥

Compassion is the mark of the great merit of saints compassion ever secures the blessings (or love) of the good

न कामये ऽहं गतिमीश्वरात्परामष्टर्द्धियुक्तामपुनर्भवं वा ।
आर्तिं प्रपद्ये ऽखिलदेहभाजामन्तः स्थितो येन भवन्त्यदुःखा ॥
क्षुत्तृट् श्रमो गात्रपरिश्रमश्च दैन्यं क्लमः शोकविषादमोहाः ।
सर्वे निवृत्ताः कृपणस्य जन्तोर्जिजीविषोर्जीवजलार्पणान्मे ॥[3]

[1] Manu smriti ii 138

Mahabharata Anusasana parvan v 24

[3] Vishnu bhagavata IX xxi 12 13 [For translation see p 257]

letting ourselves run into wrong emotions when these are shown to us If a man speaks angrily to us and we feel inclined to answer angrily we should check ourselves and answer very gently and this gentle answer will soothe him and make him feel less angry This is what is meant by returning good for evil and only by acting in this way can we restore harmony when it is disturbed and preserve it for the happiness of all

When Draupadi urged King Yudhishthira to attack the Kurus after he had been so cruelly cheated and ruined by them the wise King pointed out to her that the returning of evil for evil could only result in the continuance of misery The wise man who *though persecuted suffereth not his wrath to be* aroused, joyeth in the other world having passed his persecutor over with indifference For this reason it has been said that a wise man whether strong or weak, should ever forgive his persecutor even when the latter is in strait If amongst men there were *not some equal to the earth in forgiveness* there would be no peace among men but continued strife born of wrath If the injured were to return their injuries if one chastised by his superior were to chastise his superior in return the consequence would be the destruction of every creature and sin would prevail If the man who hath ill speeches from another returneth those speeches if the injured man

came back to him Burning with the double sor row of that sin and of the lo s of Rama trembling folding hands and bending head spoke to her ' Forgive me O Kausalya I fold my hands to thee Ever wast thou tender hearted even unto others Bear with thy husband whether he be good or ill I am so broken already by my sorrow Speak not harsh words t me even in thy an guish She heard that piteous speech of the humbled King and tears of pity rushed forth from her eyes like new rain water from the waterfalls Her anger vani hed yielding place t deep hu mility and remorse and fear of sin for tho e harsh words She seized th hands of the King and put them on her head and in great agitation said

Forgive forgive me O King I entreat thee with my head upon thy feet It is for me to ask thee for forgiveness not for thee to ask of me for so great sin would come to me That woman is not honoured of the wise in this or in the other worlds who compels her husband to propitiate her I know *the dharma* and *I know that thou my* husband knowest it and therefore must perform thy promise and maintain the truth Sorrow for my son drove me in a weak moment to say those words of wrong Sorrow destroys all firmness sorrow destroys all wisdom there is no enemy like to sorrow It swells within my heart like rivers in

of Laksmana vanished giving place to shame The Bharata came and begged and prayed of Rama that he should go back to Ayodhya But Rama would not break His father s word in letter or spirit And Bharata carried away the walking sandals of Rama and placed them on the throne as symbol of the rightful Sovereign, and ruled Ayodhya in His name and as his regent, for the fourteen years of Rama s wanderings[1]

Over and over again in the dark days of their exile, did his wife and brothers, losing heart and patience blame Yudhi sthira for his loyal adher ence to his compact with the Kaurava s and his patient endurance of wrong Over and over again did that noble heart pierced and tortured by the reproaches of his loved ones win them back by gentleness to the path of truth and honour Thus Bhima giving way to fierce anger, bitterly upbraid ed his elder brother with " the trite merit of sticking to a promise' made to gamblers who had over reached him, laid the loss of kingdom and riches at his door reproached him with weakness, with deserting the virtues of his order with making himself ridiculous But Yudhi sthira summoning all his patience and remaining silent for a few moments, answered gently that doubtless all Bhima's words were true I cannot reproach thee for

[1] *Ramayana* Ayodhya kanda xiv

bestowed on his hated rival, filled with jealousy the heart of Duryodhana and this evil emotion was rendered bitterer and more active by the careless disregard of his feelings shown by Bhima and by others For one day as Yudhisthira was sitting *on his golden throne surrounded by his brothers,* by many courtiers and Kings Duryodhana and his brothers entered the assembly hall and as he came he was deceived by the art of Maya the Danava, who had built Yudhisthira s palace with skill and craft, and taking the crystal lake as water he drew up his garments to avoid wetting them and later fell into water which looked like solid ground Then Bhīma laughed out boisterously and rudely, and others followed his bad example although Yudhisthira reproved their lack of courtesy And Duryodhana, with black frown went away ashamed, with rage in his heart and returned to Hastināpura, vowing vengeance for the insult, and this was one of the many causes that led at last to the gambling match and the exile, and the fierce battle of Kurukṣetra, and the slaughter of Duryodhana and of his and Yudhisthira s kinsmen [1]

Evil returned with evil does but give birth to new evil, thus lengthening the chain of misery Bhrgu had a son, Jamadagni, who became famous for his

[1] *Bhagavata purāna*, x lxxv *Mahābhārata* Santi parvan xlvii

by the recital, and so losing self control in pass ion he rushed off and slew Arjuna cutting off his thousand arms after fierce fight This act aroused in turn fierce wrath of the kinsmen of Arjuna and to return evil with evil they rushed to the hermitage of Jamad agni where he sat engaged in meditation and slew him with arrows defenceless as he was sitting immersed in contemplation Nor yet was the tale of slaughter completed since for giveness—the only thing that could cut the chain of evil—was not in the heart of Rama of the Axe and he, having bewailed his father and having burn ed his body with due rites vowed by that funeral pyre the slaughter of the Ksattriya caste—for thus the evil grew ever swelling to larger and larger proportions Then taking up his axe he attacked and slew the kinsmen of Arjuna and after that warred with all Ksattriya s exterminating well nigh that warrior caste [1]

Even when we are treated with injustice and unkindness it is best to preserve sweetness and agreeableness of behaviour and thus win the one who so treats us be he superior equal or inferior, to show sweetness and agreeableness in return Once Dur vasas visited Dur yodhana and proved to be a very difficult guest to please In vain did Dur yodhana and his brothers treat him with the greatest

[1] *Maha bharata* Vana parvan cxv cx i

joy by seeing the misery of his rivals he took with him his brothers and friends and the royal ladies that the Pandava s might suffer shame under the contrast. His cruel plot failed in consequence of his being attacked and captured by the King of *the Gandharva s and his host whom he had in*sulted in his overbearing pride Some of the fugitives ran to King Yudhi sth ra and prayed his aid the gentle King rebuking Bhima for his cutting words of refusal bade his brothers arm themselves and rescue their kinsmen remembering that by the seizure of Dur yodhana and the ladies of their house the family honour was stained Entreated for help in such words as Oh hasten to my a d who is there that is not high souled enough to assist even his foe beholding h m seeking shelter with jo ned hands. The bestowal of a boon sovereignty and the birth of a son are sources of great joy But O sons of Pandu the liberation of a foe from distress is equal to all the three put together So spake the high souled King and his brothers obeyed The battle raged for some time and then Arjuna and the King of the Gandharva s who were friends checked the struggle and Arjuna enquired into the reason of the attack on Dur yodhana The celestial King explained that he knew Dur yodhana s wicked motive in v siting the forest and he was carrying him for punishment to Indra Arjuna prayed his

look or gesture Such repression gradually extinguishes the feeling, and at least we have succeeded in not casting fuel on the flame to increase its burning. After some practice of this kind, we shall find that the anger of another no longer causes any feeling of anger in ourselves, and we shall be able to use all our strength in sending kind feeling to meet the harsh feeling of the other

It is now easy for us to see why bad company should be avoided if we are with people who are thinking unkind, or unclean or other evil thoughts, or who are doing wrong actions—impure intemperate, gluttonous acts—their feelings will work on us, and will push us towards thinking and acting in a similar way Any evils of such kind as may lie hidden in ourselves will start into more active life under such influences, and will become stronger and more difficult to fight against For these reasons a boy *who wishes to lead a pure and industrious* life at school, preparing himself for a noble and useful manhood, should avoid bad company as much as he possibly can And if at any time he is forced into it, so that he cannot escape he should keep his mind very busy with pure and high thoughts, and thus try to affect those round him, and to influence them for good, instead of allowing himself to be influenced by them for evil In this way we may turn our knowledge to good use,

परश्चेदेनमतिवादबाणैर्भृशं विध्येच्छम एवेह कार्यः ।
संरोष्यमाणः प्रतिहृष्यते यः स आदत्ते सुकृतं वै परस्य ॥
आक्रुश्यमानो न वदामि किंचि-
  त्क्षमाम्यहं ताड्यमानश्च नित्यम् ।
श्रेष्ठं ह्येतत्क्षममाहुरार्याः
  सत्यं तथैवार्जवमानृशंस्यम् ॥
आक्रुश्यमानो नाक्रोशेन्मन्युरेव तितिक्षतः ।
आक्रोष्टारं निर्दहति सुकृतं चास्य विन्दति ॥
यो नात्युक्तः प्राह रूक्षं प्रियं वा यो वा हतो न प्रतिहन्ति धैर्यात् ।
पापं च यो नेच्छति तस्य हन्तुस्तस्येह देवाः स्पृहयन्ति नित्यम् ॥
पापीयसः क्षमेतैव श्रेयसः सदृशस्य च ।
विमानितो हतोत्क्रुष्ट एवं सिद्धिं गमिष्यति ॥[1]

If a person deeply pierces a wise man with barbed words the wise man should take refuge in patience The man who, provoked to anger only smileth back gently, not yielding to anger he taketh away from the provoker all his merits

"Spoken to harshly I say nothing even when assailed I always forgive This is the best—this that the elders have named forgiveness and truth and candour and gentleness

"Addressed harshly, let him not reply harshly The wrath of the wrathful assailant consumeth him self, and taketh away all his merit

[1] *Mahabharata* Santi parvan cccv 10 12 16-18

सर्वस्तरतु दुर्गाणि सर्वो भद्राणि पश्यतु ।
सर्वः सुखमवाप्नोतु सर्वः सर्वत्र नन्दतु ॥
ॐ सत्य वद धर्म चर
सत्यमेव जयते नानृतम् ॐ

"May all cross beyond the places hard to cross may all behold good things may all attain to happiness, may all rejoice everywhere

"Aum! Tell the Truth Act the Right

"Truth alone prevaileth not Untruth Aum

PEACE TO ALL BEINGS

INDEX

A

C

D

G

H

I

CORRECTIONS

P	36	L	23	resistance
,,	137	,,	25	kāma
,,	182	,,	25	back
,,	283	,,	1	त्रिध्येच्छम